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### TERMS.

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For the Western Luminary.

### Review of "Letters on Slavery," by J. D. Paxton.

This little work should be read by every citizen of Kentucky. It contains a mass of important facts, and conclusive reasoning, on a subject which addresses itself to the conscience as well as the interest of every member of this community. That slavery is a curse to our country, few require to have proved to them—all see it and acknowledge it. But *how great* a curse it is, few are aware. Few perceive how widely its evils branch out, and how closely they intertwine with every interest that is dear to us as men, as patriots, as philanthropists, and as christians. If the people of any country where it existed, had a clear and vivid conception of the many, and wide-sweeping evils of slavery to themselves and their children, they would rise, and, as with the mind of one man, throw off at once the weight of the crushing system, which threatens ultimately to destroy them. The object of this book is, to show particularly the moral evils of slavery: and we believe that no man can rise from its perusal, without the most full conviction, that slavery is inconsistent with christianity; and that it is the duty of every man, to take active measures to procure its abolition. There are probably not many conscientious men who think that slavery is *altogether* right; but by one specious argument or another, their qualms and scruples of conscience are kept down, and they satisfy themselves that though not *perfectly right*, yet it cannot be *very wrong*. Such men would have their views materially changed, by a calm consideration of the facts and arguments presented in this book. Its capability of producing this effect, would not perhaps be a recommendation of the book to some. They do not wish to hear, or see any thing which might alter their views. If there were no retribution beyond the grave, this feeling might be allowable, and the conduct to which it prompts, might be pursued to advantage.—But a day is *coming*, when the slave and his master will both answer for their conduct.—And if it shall then be found that the system of slavery, which professing christians upheld and defended, was inconsistent with that religion which they professed, of what avail will it prove, to plead that the criminality of slavery was a disputed point which we neglected to examine? This plea will share the same fate with the plea of the infidel, who is not *fully* persuaded that the gospel is true, and yet lives on, in the neglect of those abundant means of enlightening his mind, which are daily within *his reach*. The Bible is full of denunciation against slavery: can we be sinless when we neglect to examine whether these denunciations are not levelled against us? Slavery is execrated in every civilized nation as inconsistent with the dictates of natural justice, as repugnant to the genius of christianity, and as presenting an insurmountable barrier to the progress of the gospel: and can any christian, in such a state of things, rest satisfied that he is right in countenancing what all disinterested persons reprobate, and practising what all condemn? Can he, with safety to himself, both here and hereafter, refrain from, at least, *examining* whether he is not by his course, sinning against God and his fellow-man? The world, (and especially our country,) has reached a point where there must be some action upon this great and momentous subject. Every man must make up his opinion, and determination in relation to his duty, for every man will be obliged to act. Kentucky must soon be emancipated from the fetters of her slave-system, or those fetters must be rivetted upon her, until her iniquity shall prove her ruin,—until the children of her present slave-holders shall be swallowed up in the increasing hordes of her blacks, who in a few generations will swarm like locusts, over every portion of her fair territory, and eat out the descendants of the present masters of the soil. Let every man remember that *he is accountable for his opinion*, and that he is accountable for that *influence*, which will be exerted hurtfully or beneficially, according as his opinion is right or wrong.

We have made these few remarks, to induce all, and especially christians, to give the subject of this work a careful and solemn examination. The book itself is well calculated to aid them in such an examination. It is written in a plain, familiar style; and is characterised by sobriety and good sense. There are very few points in which we would, in the least, differ from our author; for wherever a matter is doubtful, he judiciously and modestly, states his opinion, without attempting to dogmatise, leaving his readers to decide for themselves on the arguments he advances.

We shall proceed to exhibit a slight view of the contents of these "Letters," that the reader may see how the subject is treated.

Letter 1st, contains a narrative of the facts which led to the present publication. These facts are interesting and important, as showing the wretched perversion of sentiment, intolerance of spirit, irritability of temper, and stupidity of conscience, which may exist in relation to slavery, even in a christian community—a community too, which has enjoyed peculiarly favourable opportunities for acquiring enlarged views and correct feelings.

Mr. Paxton was the pastor of the Cumberland congregation, (Virginia.) Within the bounds of this congregation, Hampden Sidney College is located, and also the Union Theological Seminary. This congregation, in their associated capacity, *own a number of slaves—about seventy. They are hired out from year to year, and the proceeds are the chief item with which they pay the salary of their pastor!!* Mr. Paxton naturally felt desirous of changing this miserable and disgraceful mode of supporting the worship of God, by the proceeds of human bondage—but still, (such was his caution,) he confined himself to conversing privately with some prudent and influential laymen, who felt the propriety of doing something in the case. He wished too, to form a Colonization Society; but finding some opposition, he gave it up. After consulting with some persons of prudence, piety, and influence; and finding them to concur with him in believing that the effect of such a measure would be good and could give no offence, he liberated his own slaves, and sent them to Africa. This act, however, (strange as it may seem,) produced considerable excitement against Mr. P. He was accused of weakness in thinking slavery wrong, and *with injustice to others in setting his slaves free*—much was said in favor of slavery, and the scriptures were constantly appealed to as justifying it. Mr. P. naturally felt that he owed it both to himself and the cause of freedom, to show the reasons for his conduct; and, that he might avoid the offence of discussing the subject, where any slaves would necessarily become acquainted with its merits, he chose to communicate his views through a religious paper, published in Richmond, and circulated pretty extensively in his congregation, rather than give an exhibition of them from the pulpit, where he had occasionally slaves among his auditors. Great umbrage was taken at the sentiments of the piece, and he found it necessary to relinquish his charge, and leave the country. These letters were prepared soon after the author left that region, and were intended, not only as a justification of his course before the world, and the church; but as a defence of the principles of freedom and anti-slavery, for which he suffered.

In reading the account of this transaction, we have been struck with the thought, that the deep loathing of southern slavery, and the exaggerated conceptions of the mal-treatment of southern slaves, which are entertained by the British Abolitionists, and our own northern Emancipators, can be easily and naturally explained. They judge of the state of feeling, in the slave-holding states, from such proceedings as the one here recorded. And what must be the inference, in any candid mind, as to the disposition and conduct of the general mass of slave-holders; when it is seen that a christian congregation, which contains in its bosom two such fountains of light and moral influence as a College, and a Theological Seminary, become so exasperated against their pastor for liberating his slaves, and defending this conscientious act against aspersion and obloquy, that its members are no longer willing to receive his instructions as a minister of Jesus Christ? When such accounts are taken in connection with the enactments against the instruction of slaves, which have stained the statute-books of so many of those states, it will no longer seem strange, that a fierce and burning zeal, which considers forbearance a crime, and mild language treachery, in such a cause, should be excited in the breasts of all who love the welfare of our race, and aim at the subversion of every system that promotes oppression and degradation.

Letter 2nd, is entitled, "Ministerial prudence in regard to slavery;" and is an able and satisfactory refutation of the objection urged against ministerial interference with the question of slavery, from the liability of such interference giving offence to some of the community. We quote a short passage for the benefit of those, who consider *inoffensiveness*, as the great desideratum in a preacher's conduct.

"It is well for Paul's character that he was an apostle, and lived at the time he did; and especially well that the account we have of him is in the New Testament, and has the approbation of that sacred volume. Nothing else as appears to me, saves him from the charge of being almost uniformly imprudent,—*if the proper test of prudence be that of giving no offence.* How much benefit he would have received from a course of lectures on prudence by some modern professor of the amiable virtue, I know not. I fear, however, but little. It seems, that the elders at Jerusalem had counselled him to little purpose. He had more contention and strife, and raised up more enemies than all the rest of the apostles together; and yet perhaps in the midst of it, did twice as much good as the whole of them.

"You will err greatly, if you infer from the above remarks, either that I hold in low estimation ministerial prudence, according to the scriptural import of that term, or that I think much care is not needful to avoid giving unnecessary offence. They are designed to show that many have notions of ministerial prudence, which are wholly unscriptural, and that prudence according to their notion of it, is often downright disobedience to God. Ministerial prudence, according to the scriptural standard, has more regard for God than it has for man—it fears him more than it fears man—it is more desirous of pleasing him and gaining his approbation than of pleasing and receiving the approbation of man."

Letter 3rd, contains "Reasons for discussing the subject;" and shows clearly enough, that expediency, not only does not forbid such a discussion, but that it demands it. Danger is to be apprehended, not from agitating the subject, but from sleeping over it. No rational man expects slavery to continue for ever in this country. The time will come then, when we must consider what is to be done with our slaves. It is easier—it is safer to examine this matter now, when we outnumber them, than to delay it until the time shall arrive when they will outnumber us. The author shows that the subject can be canvassed, without any reasonable apprehension of exciting additional dissatisfaction on the part of the slaves.

Letter 4th, exhibits the "Origin and nature of Slavery in the United States." We recommend this chapter to the attention of all, who wish to see an illustration of the case with which men can persuade themselves that they are serving God, even when violating the plainest principles of humanity and justice. The advocates of slavery, then urged that the transportation of the negro, was to be the means of his conversion to christianity—but now when he is here, the defenders of the same system, will not permit him to be taught to read the oracles of God, lest he should become too enlightened to be retained in his present degraded condition. Such is the consistency of sin.

We recommend this chapter to those, too, who solace themselves with the delusion that the condition of slaves among us is not, after all, so very bad. The man who here sees, by extracts from the laws relating to slaves, what slavery really is, and does not consider the condition of the slave, one that calls loudly for sympathy and relief; must believe that the much vaunted "rights of man" are a mere fiction, and "the dignity of human nature" a fancy. Slaves have no rights—they are intellectually and morally degraded: to say then that their condition is not bad, because they are clothed and fed, and housed well, is to say, that the condition of a human being is not bad, as long as his fellow-men will treat him as well as they treat their beasts.

Letter 5th, is occupied in showing slavery to be "inconsistent with our free institutions, and the natural rights of man."

Letter 6th, shows "Its inconsistency with the moral teaching of scripture," with a fulness and clearness of evidence that to any candid mind must prove irresistible.

Letters 7th, 8th, 9th, and 10th, prove that "The servitude tolerated by the Jewish Law was not slavery for life"—"The practice of the Patriarchs not in favor of slavery"—"Examples of God's judgments for slavery"—and "The bearing of those things in the Old Testament, on the teaching of the New, respecting slavery." All these topics are ably handled. Mr. Paxton has certainly examined, with great diligence and fairness, all the testimony usually adduced from the Old Testament in favor of the lawfulness of slavery; and in his conclusion, that no argument can be drawn from the history and laws of God's ancient people, in justification of that system of domestic bondage which prevails among us, we most fully concur. We might, probably, differ from him, in some of his proposed explanations of a few passages, on which he remarks—but the points in which we might differ, do not affect his argument—it will remain sufficiently strong if he should give up every point that is doubtful.

But the most valuable portion of these chapters, is that in which it is satisfactorily established, that the Old Testament clearly and repeatedly denounces slavery as a sin—and to this part (chapters 9th and 10th,) we would especially urge the attention of our readers, as, in our opinion, it contains a complete proof in itself of the guilt and danger of slavery.

Chapters 11th and 12th, expose the "Various evils of slavery;" and a dark and fearful array they exhibit. We may all feel that we have had personal experience enough to satisfy us on the subject of this chapter, but it will still amply repay any one for its persual.

Chapter 13th, contains a refutation of the ordinary "Excuses or arguments" for continuing the system.

Chapters 14th and 15th, discuss the question, "What must we do with our slaves?" The answer to this question involves an exhibition of the various plans which have been suggested for disposing of the blacks. No plan can be proposed for their liberation, that is not encompassed with difficulties—but these difficulties are trifles compared with the evils which we suffer from them in their present condition, and the still more formidable evils which will assuredly follow their rapid and inevitable increase. Many a man permits ruin to come upon him, because he cannot muster up resolution to look his debts fairly in the face, and make the exertion necessary to relieve himself, in time, from his embarrassments. And states and nations are like individuals, averse to unpleasant action while they can by any means put it off. But our future prosperity and safety require us to act.—Let us once determine upon action on this subject, and *the mode of action* can be easily settled. Providence helps to relieve only those who are willing to help themselves. One of these things, as Mr. P. earnestly observes, must take place; "Either we must free our slaves, and separate and colonize them abroad; or free them, and permit them to remain among us—or before long, have conflict with them, and finally have them in possession of a large portion of the South." In these chapters, a number of facts are stated, and considerations advanced, to show the comparative advantages and disadvantages of the plans of colonization and domestication. We would much prefer seeing the negroes among us free than in slavery—but still, in our opinion, colonization is both practicable and expedient.

The 16th, and last chapter, proposes, "Motives to immediate effort, from the doctrine of divine recompenses."

No man who believes in a Providence can refuse his assent to the statement, that God deals with nations for their sins. And if we believe that slavery is a sin, we are then assured that it will be followed with punishment. There is only one way to avert judgments—by repentance and reparation.

Such is a brief analysis of the contents of this book, which we would again recommend to our readers, as highly worthy of a thorough perusal. And we hope that many more such temperate discussions of this subject will be presented before our community, until all our citizens shall be enlightened and prepared to act efficiently for the removal of that system, which is a blot upon our character, a blight upon our prosperity, and a curse impending over the heads of our children. Y.

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### New Tract.

### No. 290.—The Bold Blasphemer,

### *A Narrative of Facts.*—pp. 8.

About thirty miles from the place in which for a number of years I resided, lived a respectable family, with whom I frequently tarried for a night, and became well acquainted. In that new country there are very few taverns except in the towns, and at the house of Mr. W. L. I always received a hearty welcome. He was a frank, open-hearted, hospitable man, and though himself irreligious, was quick-sighted to discern consistency of character, and respected the man who was not ashamed of his religion. I had several times heard him mention that the overseer he had employed for a number of years was sick, and had gone to live nearer to a physician, and he often expressed his fears that "poor T. would not recover." His complaints were of such a nature as almost to preclude the hope.

I asked something about the character of the sick man; and in reply Mr. L. said, "He is the best manager I ever had, but he is the most wicked swearer I ever heard. Bad as I am myself, it chills my very blood to hear him. It seems to me his oaths must come from the lower regions, they are so wicked." I asked, "Does he not seem sensible that he has but a little time to live?" Mr. L. answered, "I told him last week that he did not seem to be getting any better, when he broke out in such a volley of curses, that I was almost afraid to stay in the house. He cursed his Maker for sending upon him such sufferings. He cursed the physicians for not curing him. He cursed me for telling him he would not get well. I never heard such profaneness. It was awful to hear him."

When J. T. found there was no hope of cure, he requested to be carried home to the house of his employer, and here I saw and heard this bold blasphemer. My first interview was very brief, and he attempted no reply to the few words I addressed to him.

In the same neighborhood lived a humble Christian, whom this blasphemer had delighted to ridicule. As soon as good Mr. G. heard of J. T's return to the neighborhood, he took his Bible, and went over to see him. To the usual inquiry as to his health, he uttered a horrid oath and said, "You see I am sick, what do you ask me for?" Mr. G. remarked, "Yes, I know you are sick, and I came over to sit a while and have some talk with you."

*T.* "Well, if you have any news to tell me, speak out; but don't say a word about your cursed religion. I hate it."

*Mr. G.* "Why do you hate religion?"

*T.* "I never saw any body made better by it."

*G.* "How is that? Look at James S——. Is he the same horse-racer, and fighter, and drunkard, he used to be? Is he none the better for his religion?"

*T.* "Perhaps he is; but there is H. W. over the river, he pretended to become a Christian, and there is not a greater cheat in the whole county of W."

*G.* "It is true he is a professor of religion, but it is to be feared, from his conduct, that his heart is not right with God. But you don't throw away all your bank notes because you get now and then a counterfeit. One of the best evidences of the Christian religion is, that its enemies expect its professors to be good and holy men. True religion makes those who possess it good men, good husbands, and fathers, and masters. Now T. you know in your heart this is true."

*T.* "And you know if I was not sick I could outtalk you, and head you up, whichever road you took: But I am too sick to talk, and I don't care about hearing any more preaching."

*G.* "I make no question of your superior abilities; but I think God has made me a *happier* man than some I know."

*T.* "*I* am not a happy man, God knows."

*G.* "But I can tell what would make you happy."

*T.* "I know what you are going to say, but say on."

*G.* (Opens his Bible and reads.) "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." "Believe on the Lord Jesus Christ, and thou shalt be saved." "Repent ye, therefore, and be converted, that your sins may be blotted out." "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." "Every one of us shall give account of *himself* to God."

Even these passages of Scripture, with the few remarks by which they were accompanied, were so offensive, that while the good man was yet speaking, T. summoned unwonted strength, crawled off his bed, and succeeded in reaching a bed in the adjoining room. Mr. G. was greatly affected, and after some appropriate conversation with Mrs. L. left the house.

The next evening a pious man, who stopped to spend the night, attempted to have some conversation with T. but finding it only irritated him, he desisted. His case was however particularly mentioned in family prayer; but it so enraged the sick man, that he seized a chair with the strength of a maniac, and struck his black boy who waited on him.

T's situation became every day more and more distressing. As he became conscious he could not live much longer, his hatred to God, to Christians, and to the Bible, increased in malignity. Mrs. L. told him, that so dreadful were his imprecations and curses, she was terrified continually, and feared some heavy judgment would be sent upon the whole house. I saw him at this time, and can never forget his appearance. He was emaciated to a skeleton. His sharp black eye had an unnatural fierceness; his voice was deep and hollow. There was a haggardness in his looks, a restless impatience and anguish depicted in his face, such as I never saw before. I was journeying in company with a clergyman, and we stopped to spend the night with our hospitable friend, W. L. I knew our visit would be pleasant to Mrs. L. as she had recently indulged hope in Christ. I knew too that she was greatly distressed and worn out by the scene which was passing before her, and that a visit from my friend would be gratifying to her, as she had told me that his conversation on the importance of a preparation for death had been the means of leading her to the Savior.

We entered the usual sitting-room, and here lay poor T. He could not bear to be left alone, and at his urgent request he had been removed to this room—forgetting that he must go *alone* to try the realities of *eternity*—that he must go *alone* to the judgment bar of the God he has so often blasphemed.

As soon as conversation could be introduced, my fellow-traveller inquired of T. as to the nature of his complaints, &c. He was very free to converse on this subject, the more so, probably, because he knew that Mr. W. had some medical knowledge. He related some symptoms, his sufferings, the various remedies used, &c. and finding he was listened to patiently, he seemed quite animated, possibly with the faint hope that something could yet be done for him. Mr. W. endeavored to draw from him whether he had any hope of recovery, and it appeared evident that if he had any, it was very feeble. In a very tender but solemn manner Mr. W. then spoke of the change that awaits all men—of the eternity to which all are hastening, of the judgment seat, before which all must stand, and of the final sentence, from which there is no appeal, no escape.

We listened with breathless anxiety, and I trust more than one offered up fervent petitions that this poor sinner might awake to a sense of his danger. It was the first time that he had listened so long to any serious conversation without interrupting it. I perceived that he was restless, and I had begun to indulge the hope that we should hear him exclaim, "Sirs, what must I do to be saved?" But alas! when the question was asked, "Do you feel prepared to stand before the holy and just God, to whose eyes all things are naked and open?" he broke out, saying,

"I am as much prepared as I ever shall be; and if I am not, it is none of your business."

Fixing his eyes full upon him, Mr. W. said, "Young man, let me tell you, you may realize your situation yet before you die; you may wish in vain for the short time which appears to be now between you and eternity. You can live but a few days—it may be but a few hours. God calls you *now* to *repent*. But if you *will not*, if you harden your heart and stiffen your neck, you *may call* when God will not hear, you may stretch out your hand when he will not regard, because you have set at naught all his counsel and despised his reproof."

Mr. W. was asked to lead in family prayer; and here another opportunity offered, which was eagerly embraced, of reaching the case of the sick man. A suitable portion of Scripture was read, a solemn and affecting exhortation given, and then such a prayer offered as it seems to me I never united in before. I thought T. would be melted—but no, he was wroth—he tossed upon his bed—he rolled over—his eyes, O I can never forget their expression—he raised himself up—he tossed to one side of the bed and the other—he rose upon his feet—staggered to the door—was caught and seated in a chair in the entry till the prayer was over, and then brought back to his bed.

Nothing more was said to him that night. But it was to him a night of unspeakable horror—his groans we could distinctly hear, intermingled occasionally with shocking oaths. He was evidently afraid to sleep himself, and seemed determined that no one else should.

We took our leave early in the morning, when again a word was addressed to him. A week after, we heard that this Bold Blasphemer had gone to the eternal world. The circumstances of his death were related to me by Mr. and Mrs. L. and Mr. G.

Two nights after we left him, there was evidently a change for the worse, which he was the first to notice. He had an hour or two of disturbed sleep, and awoke in great distress both of body and mind, crying out, "I shall die; O I am dying, and shall go to hell."

Those around him tried to tell him about the Savior of sinners, but he would not hear. He continued to exclaim, "I am lost—O, I am lost—I shall go to hell."

He requested Mr. W. to be sent for; but as it was thought he could not live through the night, and the distance was great, it was not judged best to send. He then requested old Mr. G. to be sent for. The old man soon came.

*Mr. T.* "O do pray for me, I must die, and go to hell."

*Mr. G.* "You must pray for yourself."

*T.* "I can't."

*G.* "You can say, 'God be merciful to me a sinner.'"

*T.* "O no I can't. God will not hear such a wretch."

*G.* "But *my prayers cannot save you;* you must pray for yourself; you must repent of sin. You must believe in the Lord Jesus Christ: yield up yourself to him, and through his atoning blood all your sins shall be forgiven."

*T.* "O do pray—O do pray for me."

His request was complied with; but he continued his groans and exclamations, so that it is probable he heard but little of the prayer. When Mr. G. ceased, he begged him to read the Bible. This was done. If Mr. G. stopped, he would cry out, "do read," or "do pray," or "do talk."

Mr. G. fearing he was depending on him to save him, and knowing that he was rapidly going into eternity, left the house. He told me that he could scarcely endure the moans and cries which this Blasphemer uttered. They seemed not the cries of a penitent pleading for mercy, but of a soul suffering under God's wrath, and tasting the cup which his own folly and wickedness had mixed. He tossed upon his bed, lashed by the upbraidings of conscience, and there seemed to be realized in his case "a certain fearful looking for of judgment and fiery indignation" from his offended Creator.

He was often urged, during these hours of anguish, to *repent now*—to *pray now*. To which he invariably answered, "*I can't—'tis too late—too late—'tis too late for me.* Take warning by me, O take warning.—*'tis too late for me.*" In this manner he continued to groan, and toss, and struggle, till nature was exhausted.

Thus died the Bold Blasphemer. And now where is he?

*Reader*, here is a simple narrative of facts. Many persons were acquainted with the man, and the manner of his death. I often heard it talked about while I lived in that part of the country. I am sure that no one who saw him during the last week of his life can ever forget him. Often have I thought of his appearance, and my blood has chilled in my veins. Yet hardened and wicked as he was, "his sin found him out." Even in this world he felt the gnawings "of the worm that never dies." He had a clear perception of what his sins deserved, and though he trembled and shrunk at the sight, yet no meltings of godly sorrow came over his soul. No change of posture gave ease to his tortured spirit. He had often prayed that God would damn his soul; but now he felt he *could not pray* that it might be *saved*. He had racked his invention to make the most absurd and wicked oaths, and now he saw them returning upon his own soul, and ready to sink him to that world of wo from which he seemed to have borrowed language to express the wickedness of his heart.

"It is too late—too late for me," was his cry, when urged to repent—"*Too late—"too late.*" "He knew his duty, but he did it not." He knew that he was a creature of God, who had a claim to his obedience. He knew that his laws were holy, just, and good, and that he had wilfully broken them, and incurred the penalty—"The soul that sinneth, it shall die."

*Reader*, is it yet "too late" for you? Are you still in your sins? Is it nothing to you that God your Maker claims your obedience and love? Is it nothing to you that the Redeemer has died, and that "he that believeth" in him "shall be saved, and he that believed not shall be damned?"

Are you a profane swearer? "Be sure your sin will find you out." Have you ever prayed God to "*damn your soul?*" He has heard that prayer, and it may be, he will answer it according to your request. And now let me seriously ask you, can you calmly repeat the impious prayer you have so often uttered? *Can you do it? Dare you do it?* Are you so hardened in sin that you can deliberately pray for "*damnation?*"

Think, what it is to be damned?—to be cast off from God, from happiness, from heaven, and cast down to hell, the prison of despair! Think too that this will be eternal. God hath said, "The wicked shall go away into *everlasting punishment*, where their worm dieth not, and the fire is not quenched."

Do you plead as an excuse for swearing, that you do it *thoughtlessly*, that you have acquired the *habit*, and now you hardly know when you swear? This is a dreadful acknowledgment that you so constantly break the command, "Thou shalt not take the name of the Lord thy God in vain," that it has become habitual. You thus acknowledge that you care not for the command, and defy the penalty.

Do you say that you only swear when you are *in a passion?* Do you offer this as an *excuse?* Will you carry up this excuse to the judgment of the great God, before whom you must answer for "every idle word?" Will you tell *him* that you broke his commands thoughtlessly, habitually, and when you were in a passion? or do you hope to escape the notice of Omniscience? Think not in that immense assembly, when all who have lived shall stand before the Judge, you may be overlooked or passed by unobserved. O no. He who numbers the hairs of your head; whose eyes, as a flame of fire, have been fixed upon you during all your wayward course; who has often warned you by his providence, his ministers, his Spirit, and by your own conscience; who has borne with you patiently, it may be twenty, thirty, or fifty years; he will not let you escape. The mountains will not heed your call, nor will the hills cover you "from the face of Him that sitteth on the throne, and from the wrath of the Lamb."

Now, fellow-sinner, what will you do? Conscience whispers that you are verily guilty. What then will you do? Come to a decision. Will you continue this *senseless, absurd, wicked* practice of *swearing?* or will you break off from *this*, and *all other sins*, and lead a life of obedience to *all the commands of your Maker?* Will you throw aside this Tract, which pleads with you, as a man with his friend, to think of these things, as you will wish you had done, when you come to die? Will you deliberately crowd these considerations out of mind, and pursue the same downward course? Will you, when your eternal all is at stake, throw away your soul? Throw it away! Where?—into the cold, dark, cheerless gulf of annihilation? This you cannot do. You cannot cease to exist. O no. If you repent not, you wilfully throw your soul into that boundless unfathomable abyss, where no sound is heard save "weeping and wailing, and gnashing of teeth for ever!"

⁂ **The facts in the above narrative are fully substantiated to the Committee of the American Tract Society.**

### Revivals.

From the New-York Evangelist.

CUBA, N. Y. Oct. 6, 1833.

*Rev. and Dear Sir*—I will give a brief notice of the recent work of God in this place. Three weeks since, a protracted meeting was held; it lasted eight days—the church was deeply humbled, and about 50 souls were hopefully converted to God. Among these were children, youth, middle aged, and people of gray hairs, comprising all classes and conditions of men in this region. Universalism, especially, received a mighty blow, and many of its advocates have been brought to see the truth, and to rejoice in its light.*

The work is still progressing. Last Sabbath 42 came out from the world, and publicly avouched the Lord Jehovah to be their God. A number more are expected to unite soon. The hopeful converts at present are about 60. Laboring Brethren, Augustus Littlejohn and Samuel W. May.

By the same brethren also, a protracted meeting has just been attended in the town of Height—converts about 30. The work is still progressing. In this thinly inhabited region, we consider this as truly a great work, and a work of God, "whereof we are glad." May the Lord continue the work until the entire county, yea, and world, is converted to Christ.

L. P.

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*Every Universalist who was converted to the truth acknowledged "that he never really believed the doctrine, although he had made every possible effort to believe it."

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PRINCE EDWARD, VA.—A correspondent of the Evangelist, writing from Union Seminary, Va. says:—"Brother Baker is still preaching with great effect in this state. Wherever he goes, he is received with open arms by the church, and his labors are blessed with power from on high to the conversion of souls. His language is tender, his address winning, and all feel that his sole wishes are to glorify his Savior, and benefit the souls of his dying fellowmen."

ALABAMA.—*Extract of a letter to the Editor, from the Rev. J. Hadden, dated Marion, A. Oct. 2d, 1833.*

Our large meetings are now in progress—some of them are past. The Lord has been pleased to visit some of them in mercy. In some places, a fire appears to be kindled, which I hope will burn until much of the dross of sin is consumed. At one of the meetings, which ended yesterday, 34 were added to the church.—*Charleston Observer.*

*Revival in Auburn Prison.*—The number of prisoners is about 700. For some time past a work of grace has prevailed more extensively and powerfully in the prison than was ever known before. It is enough to move a heart of stone to witness the absorbed attention manifested in the Sunday school; to see the anxious look, the melting eye, the quivering lips and the heaving bosom of the inquiring sinner, and to view the calm smile of contentment, and peace and hope, beaming from the brow once clouded with gloom, or knit with disgust, or curled with vengeance. More than one hundred and thirty in the Sabbath School profess to have passed from death unto life; though the case of some be doubtful, yet a large number of them give good evidence of a saving change.—*Rochester Obs.*

*Bible Cause and Revivals in Virginia.*—The subscription in aid of the Bible cause is going on nobly in Virginia. According to the last accounts it amounted to $11,500. Mr. Atkinson, the zealous and indefatigable agent of the society, had then visited but twenty-one counties out of more than 100 into which the state is divided, and we presume, therefore, that the contemplated sum of $20,000 will be raised without difficulty. Mr. A. considers the recent remarkable revivals of religion in Virginia as intimately connected with the efforts which have been made in aid of the Bible cause.—*N. Y. Observer.*

### Religious Excitement in Switzerland.

In those parts of Switzerland and Germany where the Bible has been extensively circulated during the last 20 years, the Catholics in many villages seem to be almost ripe for a new Reformation. To the numerous proofs of this truth heretofore published, we now add the following, from a late number of the London Patriot.

Accounts from Switzerland state that the greatest excitement prevails in that part of the country where the Catholic religion is the prevailing one, in consequence of the sentence passed by the Episcopal See at Chur on Professor Aloys Fuchs, in Rapperschwyl. He is accused of having expressed in a sermon which he preached, and afterwards published with appendices, under the title—"Without Christ, no Salvation for Man in State and Church," sentiments which are opposed to the Catholic doctrines of faith, to the constitution, order, and ceremonies of the church, &c. The sermon with appendices, has been prohibited, and the accused clergyman is no longer to preach, to hear confession, to catechise, or to celebrate the mass, &c. He is permitted to have recourse to the Pope; the positive canonical censures, (punishments,) against heretics, &c., as also the legal procedures as to actions for injury, are reserved. Protestations against such a proceeding are pouring in from all quarters; all the daily papers appeal to the authorities of the canton of St. Gall not to suffer such procedures. The greatest anxiety prevails as to what will take place further. From all this it would appear, that if Professor A. should, at the end, leave the Catholic church, as no doubt he will be compelled to do, he will not add to the number of those whose secession from popery has at first made a great deal of noise, but who, as was found afterwards, had only left that antichristian church to enlist under the banners of German Rationalism, and exchanged the yoke of superstition for the most barefaced infidelity, as was particularly the case with Professor de Reichlin-Meldegg, of Freiberg, in Baden. Protestant tracts are now read with the greatest avidity by Catholics in the different states of Germany. The London Religious Tract Society has just offered to publish a translation of the excellent tract, "Andrew Dunn," which has done so great good in Ireland, and it is fervently hoped much good also will be done by its circulation in Germany. But the question is, what church are the Catholics to join, when leaving their own church? The great bulk of Protestants are infidels, and nowhere in Germany is it allowed to form a new church, besides those established by law—viz., the Lutheran, the Reformed (followers of Zuinglius,) and Catholic churches. In some parts of Germany the Moravians are also allowed, but in others not; for instance, in Hamburg.

### New Premiums Offered.

*Tract on supplying the world with the Bible.*—The Rev. S. Plumer, of Petersburgh, Va. has authorized the undesigned to offer a premium of Fifty Dollars, for the best approved Tract of not less than 12 pages, nor more than 24, on the subject of "*supplying the accessible population of the whole world, with the word of God, within a definite period.*"

Examining Committee: Rev. James Milnor, D. D., Thomas De Witt, D. D., and Rev. S. H. Cone of New York. Each manuscript should be accompanied with a sealed envelope, containing the name of the writer, and is to be at the disposal of the Committee, if desired for publication. The manuscripts may be addressed until January 1, 1834, (post paid) to

WILLIAM A. HALLOCK,
150, Nassau st. N. York.

*What constitutes a call to the Christian ministry, and what are the proper Qualifications for that work?*—One hundred dollars have been placed in the hands of the subscriber, to be given to the writer of the best Tract on the above subject. The judges are, Rev. Dr. Fay of Charlestown; Rev. Dr. Taylor, of Portland; and Rev. Dr. Hawes, of Hartford. The essay intended for the prize must be in the hands of the committee, on or before the first day of April, 1834.

The great object of the essay should be, to furnish those who are, or who may be, looking forward to the ministry, with the proper directions in respect to corporeal, mental, and moral qualifications, by which they may judge of their fitness for the work. The kind and amount of acquired talents necessary for the proper discharge of the duties of the ministry, should also be distinctly stated. The tract may also serve as a manual for clergymen and others, who are called to give advice to young men on this subject. It should not fall short of 16, nor much exceed 24 printed duodecimo pages. The manuscripts should be sent to the subscriber, at the rooms of the American Education Society, No. 25, Washington st. Boston.—*N. Y. Obs.*

WM. COGSWELL, Secretary A. E. S.

THIRD PRESBYTERY OF NEW YORK—*New Churches.*—At the late stated meeting of this Presbytery, the following written application was presented from Rev. Hollis Reed:

"I make application in behalf of the little church under my pastoral care at AHMEDNUGGUR, that we may be associated with your Presbytery, as a sister church with those under your charge. We shall, until we hear from you, consider ourselves as such I hope we may soon be able to form a Presbytery in India. Pray for me, that this little one may become a thousand."

The above request was granted, and the church received, and it was resolved,

"That the Rev. Drs. Woodbridge and Lansing, and Mr. Murray, be a committee to write a pastoral letter to the church at Ahmednuggur."—*New York Evangelist.*

*Cincinnati Presbytery.*—At the adjourned meeting of the Presbytery of Cincinnati, during the sessions of Synod, the Rev. Joshua T. Russell was received as a member, upon letters of dismission and commendation from the Presbytery of Philadelphia.—*Standard.*

*An example for Presbyteries.*—Mr. Cloud, who was ordained at the Wall-street church last Sabbath evening, and who is about to sail as a missionary to Africa in the ship Jupiter, from Norfolk, is to derive his whole support, it seems, from the churches within the presbytery of Miami in Ohio.—*N. Y. Observer.*

DEPOSITION.—The Presbytery of Hudson at its late meeting deposed the Rev. James Arbuckle from the office of the gospel ministry, excommunicated him from the church, and declared the congregation of Blooming Grove of which he had been pastor vacant. Mr. A. had been under suspension for some time, for heresy.

*Theological Seminary at Princeton.*—The whole number of students connected with the Seminary in the course of the last session was 121. The Seminary flourishes in every thing but funds, and unless something can be done to procure the means of supporting the Professors, they will soon be obliged to live on trust. It is understood that the Treasurer will not be able to pay the next quarter's salary of the three professors by one thousand dollars. A neat chapel for the institution is now in the course of erection; which is to cost $6000; and to be paid for by subscriptions for that specific object, in New York and Philadelphia.

YALE COLLEGE.—A young student who has just entered that institution, writes to his father that there are about 130 members in his class (Freshmen) and one half of them are professedly pious. It was exceedingly interesting to meet at the Lord's Table, such a proportion of youth, who are just commencing their public education.

*Funeral of Hannah More.*—The remains of the late Mrs. Hannah More were removed on the 13th from Windsor terrace, Clifton, and interred in the family vault in Wrighton churchyard. After all the legacies are paid, the residue goes to the Bristol Infirmary. She was the intimate friend of Mr. Wilberforce, and, like him, particularly wished her funeral should be devoid of paraphernalia; but, in its stead, suits of mourning to be given to fifteen poor old men of her acquaintance. In this respect her wish has been obeyed. On passing through Bristol all the bells of the churches tolled; the entrance of her native parish was imposing. About a mile from Wrighton all the gentlemen of the neighborhood met the procession, and for the last half mile, the road on either side was lined with villagers, chiefly in black, scarcely one without a ribbon. At the entrance of the village, charity children amounting to more than 200, with a great number of the clergy in their gowns, headed the procession. Her remains lie near the grave of Locke.

*Canonization.*—"Apotheosis, deification, a solemnity among the ancients, by which a man was raised to the rank of the gods.—The custom of placing mortals, who had rendered their countrymen important services, among the gods, was very ancient among the Greeks. The Romans, for several centuries, deified none but Romulus; and first imitated the Greeks, in the fashion of frequent apotheosis, after the time of Augustus Cæsar. It became, at last, so common as to be an object of contempt. Vespasian, in an attack of sickness, said by way of joke, 'I am a god, or at least not far from it.'—Critics are not wanting, who see, in the canonization of the Catholic church, nothing but a continuance of this Roman fashion of deifying men, with this difference only,—that saints were never canonized during their lifetime."—*Enc. Americana.*

The truth is, that many of the ceremonies which are practised in Roman Churches and which sometimes strike the young and ignorant with "superstitious awe," have been derived from the rites of the heathen; and when their *origin* is known, the only effect they produce upon the intelligent is disgust and pity!—*Philadelphian.*

From the New-York Observer.

*Extract of a letter from a lady in London, dated 6th of September, 1833, to her correspondent in this city.*

[illegible]esson, your highly gifted and indefatigable countryman, is, I hear, likely to return home e'er long. I consider the object of his mission accomplished, for he has been able to form a "British Colonization Society," to act with and on the principles of the American society; the Duke of Sussex at its head, supported by Lord Bexley and others of influence.

I had the pleasure of being present at a meeting where the Duke presided to form it, and in spite of that violent and ignorant clamor which has met him every where from the anti-slavery agent, the cause was triumphant. The Duke took a most animated and decisive part in favor of "his personal friend," Mr. Cresson, of Liberia and the United States, whose real character and condition are better known to him than to 99 out of 100 in this country.

*Literary and Theological Review.*—"Proposals" have been issued for a new Quarterly, to be published in this city, called the "Literary and Theological Review"—to be commenced the 1st of January, 1834. "The leading object of the work will be to exhibit and maintain the great doctrines of revelation, and to illustrate their importance and practical influence. It will also contain reviews and dissertations of a literary character. Writers of well known reputation are expected to contribute to the several departments of the work. Each number will contain from 150 to 200 pages. The price to subscribers will be $3 a year. A liberal allowance will be made to agents, and to Theological Students, who unite in taking the work. The work will be edited by Rev. Leonard Woods, Jun. and, in connexion with him, "superintended by an association of gentlemen in and near the city of New York." It is recommended by Rev. Dr. Alexander, Miller, Hodge, E. Porter, Woods, Richards, E. Fiske, Griffin, Humphrey, and Nettleton.—*N. Y. Obs.*

## WESTERN LUMINARY.

LEXINGTON, KY.

*WEDNESDAY, NOVEMBER* 13, 1833.

### The Past Week.

The last week has been truly a literary and religious festival in Lexington. Our city was favored with the presence of a large number of literary and clerical gentlemen, from various parts of the Union. We have rarely seen such an assemblage of talent here. The deep interest manifested in the important subject of Education and the different benevolent societies, by the large and intelligent audiences generally assembled, was cheering to the mind of the philanthropist.

In last week's Luminary we gave an account of the proceedings up to Tuesday evening. In to-day's paper we furnish extended notices of the exercises of the several succeeding days.

In our report of the speeches made at the several meetings, as given in to-day's paper, we pretend to nothing more than to furnish an outline of the general train of argument and to give the principal thoughts of the speakers. The character of a reporter is one in which we have not been accustomed to appear; and our notes of some of the addresses were taken under circumstances somewhat unfavorable.—A dull proser may be followed very readily; but to transmit faithfully to paper such addresses as we have recently been favored with, replete with

> "Thoughts that breathe and words that burn,"

isa very different matter. We make these remarks in view of any inaccuracies that may appear in the following addresses.

### Sunday School Meeting.

A large and highly respectable meeting of the friends of the Sabbath School cause was held in the Baptist church of this city, on Tuesday evening of last week.

The Chair was taken by John Tilford Esq., one of the Vice Presidents of the American Sunday School Union, and Mr. L. H. Van Doren was appointed Secretary. The meeting was opened with prayer, by the Rev. Dr. Fishback.

The Rev. Mr. Baird, General Agent of the American Sunday School Union, laid before the meeting some very interesting and important statistical information, respecting the operations and prospects of the American Sunday School Union. He stated, that nine years ago, there was no general organization to promote the great object of Sunday School education. Since that time, a Board had been formed, composed of the several orthodox religious denominations. This Board have two great objects in view. 1st, the publication of books for Sunday School Libraries; and 2dly, the general promotion of the cause. No book has ever been published by the Union, which has not had the *unanimous* approbation of the Board. A large number of works have been issued from the presses of the Union; and depositories have been established throughout the country. Seven or eight of these depositories are in the valley of the Mississippi. The books published by the Union are entirely free from sectarianism; and are generally approved by all denominations of evangelical Christians.

In nine years there have been established under the auspices of the Union, 15,000 schools, containing more than 115,000 teachers and 760,000 scholars. Within the last three years, the S. S. Union has distributed half a million of volumes, at a cost of $45,000. During the same period, from two to ten agents have been sustained, during the summer, in every state in the union. There are now in the Valley of the Mississippi 5,000 Sunday Schools, containing 250,000 children. There are 900,000 children in the Valley who ought to be at Sunday School.

It is not the purpose of the American Sunday School Union to relax their efforts in the Mississippi Valley. They design to employ an agent for every few counties; who shall keep up a continual course of visitation. The plans of the Union had been much deranged in the South and West by the prevalence of the Cholera, but on that account they will only increase their efforts. But one state out of the nine in the Mississippi Valley has made provision by law for common schools.

The American Sunday School Union had resolved to commence an extensive system of operations in the Southern states. Fourteen agents were already in the southern field, and more would soon be sent.

Mr. B. spoke of the great necessity for increased feeling and action in this cause. One gentleman in Ohio, in very moderate circumstances, has offered three hundred dollars for the establishment of Sunday Schools in Liberia. An agent has been sent to Canada, and a wide field is opened there. Applications have been made to the Board for Sunday School books, to supply every military post in the United States. And there is now a prospect, that a Sunday School will soon be established at every one of these posts.

The call from Europe has become very urgent. An extensive field for Sunday School operations was opening in France and Germany. A gentleman, who speaks seven different languages, is preparing to enter this rich and ample field.

The following resolution was offered by the Rev. DR. COGSWELL, of Boston, General Agent of the American Education Society, and seconded by Rev. Mr. STORRS, of Massachusetts.

*Resolved*, That the success of the American Sunday School Union, and the rapid advance of the Sunday School cause in our country, are such as to call for devout thanksgiving to Almighty God, the Author of all good.

The Rev. Dr. Cogswell, said, I am a native of New England, a resident of Boston. I profess to be a patriot,—a lover of my whole country. He adverted to the fact of this city, having derived its name from Lexington, in Massachusetts, where the first blow was struck for liberty. He gloried in the privileges, civil, religious and literary, which we enjoy by reason of the American revolution, and hoped they would be preserved, and transmitted to the latest posterity.

I like the Sunday School Union, said Dr. C. I like it, because it is an American institution. I like it, because it is not sectarian—because it embraces all communions of evangelical christians. I like the plan of its operations. I like the blessed influence it sends out, from Maine to Georgia. I like it, for its happy influence on the different denominations of christians, and on this whole nation. We have no account of any one being converted, before he is instructed. Instruction precedes conviction, conviction precedes conversion and conversion precedes glorification in heaven.

He could not help expressing his peculiar gratification with a part of the ceremonies in the College chapel that morning. He hoped the highly appropriate example set by the President of the Institution on that occasion, in presenting a copy of the Sacred Scriptures to each of the young men who were about to leave the institution, would meet with general imitation. He should tell it in New-England—and hoped it would commend itself to all.*

An individual once said, that if he were permitted to furnish the songs of a nation, he could easily tell what would be the character of its religion. There was much truth in the remark. De Witt Clinton once said, that Sabbath Schools were one of the three levers that would move the world. Sunday Schools have a happy influence on all connected with them. Many engaged in them will one day themselves be parents, and have children of their own to train up for usefulness and heaven. The influence of this institution will be felt from generation to generation, down to the close of time. By means of this noble institution, knowledge and virtue will be perpetuated in this mighty nation.

Within the last six months, Dr. C. had visited 400 young men in a course of preparation for the Gospel ministry. In conferring with them, he had learned, that a very large proportion of the number had been converted in Sabbath Schools. Nineteen-twentieths of the missionaries now blessing the earth with their labors, received their first hopeful religious impressions in Sabbath Schools. The influence of these schools must always be good on those engaged in them. If they are christians, they will by that means be made better christians; and if not christians, these schools are a powerful means of grace to bring them nigh to God. The parents engaged in this blessed work, feel more concern for the spiritual welfare of their children than other parents.

Before Sabbath Schools became prevalent, parents generally had but little faith in infant conversion. But it is not so now;—that delusion has been dispelled. If parents felt more concern about the eternal welfare of their tender offspring, if they prayed and labored more to effect, under God, this glorious result, still more blessed consequences would follow. Patrick Henry, after making his will, said, if I could bequeath my children one thing more—the Christian religion—they would be rich;—without it, they must ever be poor. This is true, and every parent should feel it to be so.

In seconding this resolution, the Rev. Mr. Storrs, of Mass., gave a thrilling history of the reformation of a town on the river Saco, Maine, by means of a Sabbath School established there, in the midst of discouraging circumstances, by a poor girl who had to labor, as a servant, for her support. The inhabitants of this town were notorious for their neglect of religion, and their unbridled indulgence in almost every species of vice. They were especially addicted to the free use of ardent spirits; neglecting the education of their children and spending their Sabbaths in profanity and revelling. By the blessing of God on the labors of this indigent and obscure, but truly pious female, a most marked and surprising change was effected in the character of that entire community. Her heart became so pained at witnessing the vice and degradation of the people, that she resolved, in humble reliance on God, to make an effort to preserve some of the many neglected children of the place from the degradation and ruin to which they were so inevitably hastening. With great effort, she collected 30 or 40 children on the Sabbath, in an old house where her father formerly lived;—for she was then an orphan, both her parents having died in want. The children became attached to their teacher, and made rapid improvement. Another individual was prevailed on to engage as a teacher in the school, and the effort, feeble and insignificant as it appeared in the beginning, resulted in a revival of religion, in which forty persons were hopefully converted to God. Such, said Mr. S. are some of the effects of Sabbath School instruction.

He had recently met with a gentleman who was laboring in the Sabbath School cause in Canada. The results of his labors, in that seemingly unpromising field, were glorious. He had kindled a fire there, which would not be put out, for the people among whom he had been laboring, had become clamorous to have preachers sent among them, who would break to them, statedly, the bread of life.

The Rev. LYMAN BEECHER, D. D. of the Lane Seminary, Cincinnati, proposed the following resolution, which was seconded by the Rt. Rev. BISHOP SMITH, D. D. of this city.

*Resolved*, That this meeting is cheered with the intelligence that the American Sunday School Union have resolved to prosecute, if sustained by the christian public, the great enterprize of supplying every neighbourhood in the Valley of the Mississippi with a Sabbath School; and that we pledge our vigorous support of this enterprize.

Dr. Beecher remarked, that there never had existed a state of society in which man was perfect. Philosophers had taught, and science had lit up her lamp, and mankind groped in darkness. Poets had sung of a golden age. There was no golden age—there never had been. There had been, however, an iron age, and the iron age would continue, till the human *heart* was properly educated. While the intellect continues to be educated, to the neglect of the heart, you are educating maniacs for suicidal purposes. We need, Sir, a system of *universal* education. A system which will take society by the four corners, and lift it up higher—higher. Animalism must no longer be allowed to preponderate; but must be brought into subjection to the nobler propensities and susceptibilities of man.

There exists a great necessity for the influence of Sunday Schools—it is indispensable that an all-pervading influence should now be exerted on the numerous youth of our land. There are 3,000,000 of children in the United States. Such a nation as ours never existed before. No nation of its magnitude and grandeur ever arose before from such beginnings, and so rapidly. Its history is a something new under the sun. It has been, almost literally, "a nation born in a day;" and such a nation as the sun never looked down upon.

The great influx of foreigners to our country called for increased activity on the part of those who desired the prosperity and moral elevation of the nation. The tide of emigration is rolling westward. Our nation will not stand still. The Sunday School is an invention of heaven, and every way suited to our exigencies. The nature of our government calls for the Sunday School system. It is a well known maxim, that knowledge and virtue are the stability of republics. No nation can stand long without them. They are the natural fruits of the Sunday School system. It is a *practical* system; and demands our prayers, our charities, and christian enterprize, to insure its success. This noble institution takes up the children, and supplies the deficiencies of parental culture. It fastens the cords of love on their tender hearts, and leads them in paths of virtue and usefulness. There is an intelligence in Sunday School children, a steadiness, a stability of character, which are possessed by no other children. The records of England and of the United States furnish hardly an instance of a Sunday School scholar being convicted of crime. If this blessed system universally obtains, our jails will moulder untenanted, or be converted into school houses and churches.

The Sunday School system, said Dr. B. creates a desire for reading, and brings the child to be acquainted with *truth*. It increases greatly the demand for books. And he was truly happy to say, that some of the best talents of our country were employed in the highly important work of meeting this demand. There never had been, in the history of the world, till within a very few years past, books of the right kind for children;—the books had been made for *men*, not for youth. When I was a child, said the venerable speaker, the books for children were such as *Goodey Two Shoes* and *Tom Thumb*. If you had searched the land, and scoured the world, you could not have got of the kind of books fit to be put in the hands of children, a basket full;—now you may procure them by the cart load. Is there a heart that does not beat in unison with the operations of this institution! Is there a hand not ready to be thrust deep into the pocket?

The Rt. Rev. Bishop Smith next made some very appropriate remarks. He asked, where the ministers and teachers so much needed in our country were to be procured. If every christian capable of teaching in the Sunday School would engage in the good work, the question might be satisfactorily answered. No portion of our land needed such efforts more than this and the neighboring states. How the poison instilled into the minds of children, by their nurses, was to be counteracted, but by Sunday Schools, he knew not.

The following resolution was offered by the Rev. EDWARD N. KIRK, of Albany, New York:

*Resolved*, That subscription cards be now circulated, for the promotion of this great cause in the *West*, and especially in Kentucky, under the auspices and direction of the Am. S. S. Union.

The Rev. Mr. Kirk made some remarks of thrilling interest, in support of this resolution. He said that was the first time he had risen to speak in public in this state. He rejoiced to be in the Valley of the Mississippi; destined one day to be the deep foundation stone of the republic. His soul felt big. He had got among a people who had fixed their eye on matters of momentous interest. He had some suggestions to make on the great subject of education to the Education Convention which was to convene the next day; suggestions relating to matters which lay heavy upon his heart.

He had once been so foolish and wicked as to attend the Theatre. He had one particular objection to theatrical exhibitions;—they divorced what God had joined together: feeling and action. Such exhibitions spent their whole force in the luxury of feeling. The church of God had been under a great mistake in that matter, We were not only to feel, but to *act*. He had recently travelled on board one of our western steam boats. And after the boat had stopped, it was still under the influence of the steam. The paddles kept moving, and a tremulus, vibratory motion was kept up. Now what we want, is, that the *shaft* should be put on, and the boat not only *feel* the influence of the steam, but to *go ahead*.

We were told of a certain poor widow who cast but a mite into the treasury, and Jesus Christ had said she cast in more than all the rest. He hoped there were some such widows there. He hoped every one present would feel a desire to contribute to this blessed cause, if they had but a mite to give.

It was an error to suppose the Sunday School system was perfect. It had many dormant energies, which were yet undeveloped.

The general system of education, said Mr. K. is yet very defective. It aimed too exclusively at the cultivation of the *intellect*. It was as if he wished to develope the physical energies of his system, and should tie up his right arm in a sack, so that it could not be exerted. The effect of such a course on the confined limb every one could tell. Just so when only a part of the rational being, man,—and that not the most noble part—was embraced in the system of education. The effect of such a course was, to make man a *moral monster*. He hoped the Sunday School system of education would afford a salutary hint on this momentous subject. The system of education which does not aim at developing the moral as well as intellectual powers, must necessarily be very defective.

The class of motives laid before the student's mind, on the common plan of education had a tendency to very injurious results. There was too much *harping on one string*, and thus keeping up a feverish excitement. The grand motive held up before the College student's mind was, *the first honor*. *The first honor*, instead of the approbation of his own conscience, the approbation of good men, and above all, the approbation of his God. He spoke from experience. He had acted under the influence of such motives; and could weep by the hour when he reflected on the subject. He never should be able to get rid of the pernicious effects of such a course, pursued in his own case. These were not the motives Jesus Christ employed.

He hoped to live to see the day, when the Bible would be a book of science in every school and College in the land. Man is destined to rise. But how! The Sunday School is one of the grand brotherhood of systems by which it is to be effected.

I have for the first time visited the west, said Mr. K. I am a stranger among you. My eye has stretched along a portion of your widespread valley, I have noticed your luxurant soil, your magnificent rivers. I had heard of the west, I had talked of the west, I had prayed for the west, I had plead for the west,—but now I *feel* for the west. Your magnificent country is a giant in his infancy. How do you intend to mould the heart of this giant!

The following resolution was proposed by the Rev. THOMAS BRAINERD, Editor of the Cincinnati Journal:

*Resolved*, That this meeting cordially approves of the Southern effort, and should need be, will render their co-operation and aid.

Mr. Brainerd sustained this resolution in some appropriate and impressive remarks, the substance of which we regret our inability to furnish, owing to the movement in the house at the time, caused by taking up the collection.

We indulge the hope, that this meeting will exert a very salutary influence on the great cause of Sabbath Schools. We did not learn the precise amount subscribed to this benevolent object, on the evening of the meeting; but understand that the subscription has since been augmented to about *three hundred dollars*.

### Foreign Missionary Meeting.

A meeting of the friends of Foreign Missions, assembled in Lexington, was held in the McChord Church, on Thursday last, at 3 o'clock, P. M.

The meeting was opened with prayer, by Rev. JOHN D. PAXTON, and the singing of Heber's Missionary Hymn, beginning,

> "From Greenland's icy mountains," &c.

The chairman stated the objects of the meeting, in connection with other appropriate remarks, and the following resolution was then offered by the Rev. Dr. BEECHER, and seconded by Rev. A. BULLARD, General Agent of the American board of Commissioners for Foreign Missions:

*Resolved*, That the Foreign Missionary Society of the Valley of the Mississippi commences its existence, animated by the important objects which are being accomplished by the American Board of Commissioners for Foreign Missions.

Rev. Dr. Beecher remarked, that some of his audience probably heard then, for the first time, that a Foreign Missionary Society, auxiliary to the American Board of Commissioners for Foreign Missions, had been established at Cincinnati the previous week. Another organization was needed for the west; an organization which would insure concerted, powerful action among the friends of this great cause. The strong feeling beginning to be manifested on this subject in the west, had never been concentrated, and consequently, had not been as efficient as it might have been.

Dr. B. proposed to make some remarks respecting the origin, progress, and results of the American Board. This great institution had not "come with observation." It originated in obscurity. Three pious young men in the college of Williamstown, became much concerned for the condition of the heathen. They wept while they conversed about their awfully neglected state, and met from time to time behind a stack of hay, to pray that God would direct to some means to meliorate their condition. Their sympathies were all alive on this subject; but what could they do! They were poor, and unknown to fame; and had no family influence to bring to bear upon the subject.—They concluded, however, that they could feel, and pray, and take hold of the promise of God, with reference to this subject. They did so.

These young men studied subsequently at Andover. When they had completed their studies, they applied to the General Association of Massachusetts, for permission to go out as Missionaries to the heathen, under their auspices. The Association were astounded. The idea of such an enterprise was new to them. Their consciences would not let them reject such a proposal, and they were utterly at a loss to know how they could consistently accede to it. They concluded, however, to send an agent to England, to learn whether the churches of that country would bear half the expense. They readily agreed to bear their proportion of the expense. An agent was then sent out among our own churches, and they promptly agreed to support the whole three. And the churches now, said Dr. B., could support double the number of missionaries now in the field. It is not *money* that is wanting, but *men*.

This institution commenced its operations in 1810. Its success has been without a parallel. Twenty-two missions have been established; 80 ordained ministers and 250 female assistants sent out. The press has become an efficient agent at all the stations. Thirty-four churches have been established, numbering 1800 members. And, in addition, a large number of schools, including 50,000 children.

This, said Dr. B., is not the period for *going back*. There is no retreat. No rolling back of the wheels of the chariot. The sun of righteousness is never to be hid, but to "shine more and more, unto the perfect day." The telegraph from heaven announces "*onward*," "*onward*." The voice of the Foreign Missionary herald is "*onward*." And the church has heard the voice; and will go on to conquest. I remember the origin of this society. I greeted its first agent at my own house, and bid him God speed. I assisted to organize its first auxiliary. It was born with my public life. This heart, and the heart of this institution beat in unison.

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*The Commencement of Transylvania University took place that morning. The speaker referred to the fact of President Peers having presented, during his valedictory address, a handsome copy of the Scriptures to each member of the graduating class.

The establishment of this institution was the precurser of the most glorious revivals of religion. Not a year had passed, since the spirit of Foreign missions first began to be manifested in our land, that had not been marked with revivals. The spirit of Foreign Missions and the spirit of revivals have been moving on, *pari passu*, an equal pace. Some asked, why send your preachers abroad, while they are so much needed at home? "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." The church at home had been blessed in proportion to the interest manifested, and the effort made for the heathen.—Had all this effort and expense been made, and the glorious revivals which have resulted not been experienced, we should be esteemed bankrupts in Foreign and Home Missions.—The Bible Society, the Home Missionary, the Tract Society, and the Sunday Schools, which so beautify the church and bless the world, are all the result of the spirit of Foreign Missions. The Foreign Missionary Society is the mother of them all. It cannot be supposed, that such results could be effected by unwise means;—means which did not meet with the approval of heaven.

The Foreign Missionary Society is a voluntary association. It has about it nothing sectarian. It appealed to the hearts and consciences of the friends of Jesus Christ. There was a beating up for volunteers; and the trumpet should be obeyed. All should come to the work, in the unity of the spirit, and with singleness of eye, deeply imbued with the spirit of Christ.

The guidance of heaven had been manifest in the selection of the officers of this society. Samuel Worcester, of Massachusetts, fell a martyr to his labors in this cause. When his successor, Jeremiah Evarts, ceased from his labors, the church exclaimed, alas! alas! who shall fill his place? Cornelius, the next Corresponding Secretary, was permitted to move but a step, when his Father said, "Come up hither." The church wept; and heaven rejoiced.

The Secretaryship of the institution is now divided among three brethren. They hold frequent meetings for conference and prayer in reference to this great cause. Agents have been sent out to explore different countries, with a view to the establishing of other missions. So great had ever been the prudence and judgment with which this society had been conducted, that it had never had to tread back its steps, and abandon its work. The men employed by the society were unsurpassed. Such men could not be procured in England as missionaries, as the English themselves were constrained to acknowledge. They were generally young men of the first talents in their respective classes. Their translations of the Bible bore testimony to their abilities. The style of their preaching to the heathen, was that of the most approved and successful preaching in the American churches. They generally gained the unbounded confidence of the natives. The broad seal of heaven is affixed to the cause.

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In seconding this resolution, Rev. Mr. Bullard said, that he could occupy a week in detailing the results of the American Board of Foreign Missions. The first missionaries under the direction of this Board, sailed in 1812. Twenty-one years had elapsed, and they have nearly 100 ordained ministers in the field.—Twenty of these were sent out during the last year; one-fifth of the whole number,—together with 30 lay assistants. Last year $145,000 was received into the treasury of the Society;—$15,000 more than during any previous year.

When he first commenced his operations in the west, the churches told him they could do but little for Foreign Missions;—they had but little to give, and the churches would be too much weakened if any of the young men were taken away to the foreign field. But a far different feeling is manifested now. The very way to rouse the churches to proper effort in this cause is, to take some of their men. Alexander and Andrews are doing more for Kentucky, though among the heathen, than if they were here. A lady had lately put $4 into his hand, to be appropriated to the Sandwich Island Mission, who remarked, that she did not know there was such a mission till Mr. Alexander went there. Nothing would exert so powerful an effect in blessing our churches, as taking some of our own pastors from an affectionate people, to labor in heathen lands.—Christians were beginning to understand this.

On proposing this subject to a pastor in Ohio, he said at once he was prepared to go. One of the most liberal contributors in his church, though greatly attached to his pastor, told him if he desired to go the heathen, he would contribute every year to his support what he had been giving, and give the same to his successor in the church. That church was rising rapidly.

The only way to bless some churches, said Mr. B., was to lay a dying world before them. He preached for a few days to a church in Indiana, which had no pastor, and but one elder. They thought themselves too poor to support a preacher. After stating to them some facts respecting the condition of the heathen world, they voluntarily raised a subscription of $35 for the cause of Foreign Missions. One individual told him, that after they had given the money they felt worth fifty per cent more than they did before. That church, before he left it, subscribed $300 a year for the support of a minister. Could he have rendered a greater benefit to that church, if he had given them $500.

On application to a church in Marietta, Ohio, 13 of the members subscribed $143. One individual, one of the largest subscribers, proposed to give up part of his farm for benevolent purposes. In order to such results, it is only necessary that *facts* be laid before the churches. That congregation had subscribed several thousand dollars for colleges; and one of the most influential members told him, that those who gave most of their earthly substance to benevolent causes, seemed to prosper most in temporal things. God will bless such efforts.

The society wants money, it is true, said Mr. B., but there are hearts that will not let the cause stop for want of pecuniary means. The question is this: shall young men dedicate themselves to this work, and have to beg the churches to sustain them, or shall the churches pour in their money, and urge the young men to go! Which shall call on the other to go ahead? If the churches manifested the interest in the cause they should, double the number of young men in the western colleges would be found ready to devote themselves to this work.

Mr. B. next spoke of the influence exerted by the extensive circulation of the Missionary Herald; and said he could always judge concerning the degree of interest felt in any region on the subject of Foreign Missions, if he knew the number of Missionary Heralds taken. He next adverted to the great influence pastors of churches might exert in favor of this cause, and the responsibility that rested on them in relation to it. He had laid the claims of the society before a church in Granville, Ohio, on the Sabbath. The next day $300 were placed in his hands, all of which had been contributed after he preached. The congregation had been laid off into districts, and every member called on for his contribution.—But the pastor of that church was in the habit of giving his people the requisite information on the subject of Foreign Missions.

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The Rev. EDWARD N. KIRK, moved the following resolution, which was seconded by Rev. THOMAS BRAINARD.

*Resolved*, That the cause of Foreign Missions, from its past history and present aspect, calls strongly upon christians and philanthropists for their patronage.

In sustaining this resolution, Rev. Mr. Kirk said, God had made man for some great end. For no other portion of the universe that we are acquainted with, had he given his son to die. This world is the field in which Jehovah displays his glorious character. Sir, the world does not feel its dignity. The true dignity of man is, that God has given his son to die for him;—that God became man, and expired in agony for his sake, and now occupies a place in heaven interceding for him. We hear much of the dignity of human nature; but if our views of this subject were correct, we should be ashamed, we should be afraid to live for the little things that now engross our attention and absorb our feelings.

Three obscure young men had laid the broad foundation for this glorious institution. One of them, Samuel J. Mills, had said, that before he died, his influence should be felt round the world. And his prediction was fulfilled. It had been said that "one should chase a thousand, and two put ten thousand to flight."—The mighty strength of purpose, and the influence of the strong love of Jesus in the heart of this man of God, were the secret of his power. The Foreign Missionary Society, the Bible, and Tract Society, and other benevolent institutions of like character, still felt the influence of Samuel J. Mills. God had not made man to pile up gold, or revel in pleasure; but to be benevolent and beneficent;—dispensing blessings to his fellow-creatures.

What is the field, said Mr. K., in which man is to act? Is it a parish, a city, a state, a nation? *The field is the world!* Napoleon spread the world's map before him, and suffered his ambition to be bounded by no narrower limits. But *he* meditated carnage and bloodshed. We are actuated by very different views. Still, our *field is the world!* When we spread its map before us, and see its moral desolations, we can but respond, *the field is the world!* And what is its condition? He meant not the condition of its forests, its rivers, its soil, its mountains; but its moral, its intellectual condition;—the condition of those intelligent beings with whom God had peopled it. In portions of America and Europe, the intellect of man was partially elevated; but far the greater part of the intellect of the world was slumbering, undeveloped, in midnight gloom. The poet had truly said,

> "Full many a gem of purest ray serene,
> The dark, unfathomed caves of ocean bear."

The mass of uneducated intellect in pagan lands it was truly affecting to contemplate.—Where paganism spread its midnight gloom, are found no high aspirations;—no breathings after immortality. There the equality of the sexes, the great source of almost every blessing enjoyed in christian lands, is utterly disregarded. Woman among the heathen is a *slave*—*a brute*. A missionary in India observing a woman fulfilling a vow, in the performance of the most painful and disgusting rites, said to a Brahmin priest, "see the dreadful effects of your system of religion." The Brahmin observed, "*It is only a* WOMAN." The sweet name of *home*, has no charms, no meaning to the heathen. The endearing names of *mother*, *sister*, never thrill his soul with delight. Paganism crushes and obliterates all that is tender and amiable in the human heart.

Some tell us, said Mr. K. that Foreign Missionary operations are nothing but the efforts of designing Priests, to gain power to unite church and state, and thus enslave the world. But is it not notorious, that where the Bible goes the fetters fall off? Who is free? Americans are free. And the first Congress of the United States was a Bible Society. They sent to Holland for 30,000 copies of the Sacred Scriptures. The Bible is the pillar and rock of American liberty. The Bible teaches the equality of man;—it contains the first rudiments of the charter of our independence. All Pagan governments are founded in despotism. The religion of the Pagan turns him into a devil. God says "the dark places of the earth are full of the habitations of cruelty." The facts brought to light by the missionaries who have labored in heathen lands, abundantly confirm this declaration from heaven. When the Missionaries first visited the Sandwich Islands, two-thirds of the children were annually murdered by their own parents! Mothers buried their children alive, and after treading down the earth, would spread their mats upon their graves, and sit down upon them to eat. The schools at those islands are as well conducted as those of our own country. At a public exhibition of the schools, while the children were going through some of the interesting and impressive exercises, a native woman commenced weeping aloud. One of the Missionaries inquired the cause of her grief. She answered, that none of those children were hers;—that she had had seven children, but had killed them all. O, said she, "why did not the missionaries come to teach us sooner!" And this is the condition of the heathen world; and these are the fruits of Missionary labor. Shall we not say, then, "the field is the world!" While God gives us strength, while our hearts shall beat, shall we not pray, shall we not labor, shall not our last prayer be, that God would purify and elevate the world, and banish all its abominations.

Hume had said, that before the nineteenth century, Christianity would be regarded as a disgrace. Hume professed to have no faith in prophecy, yet for once he was willing to be a prophet. And how has his prophecy been fulfilled? I say it boldly, that the time is coming, when the Bible will control legislation; and settle for our legislators and the world, their notions of right and wrong.

But some had said, the friends of Foreign Missions had begun wrong. Philosophers and merchants should first be sent out to teach the heathen civilization, before the establishment of religion among them. Christ had given no such command. The Apostles acted not on this principle, when they pressed forward triumphantly with the standard of the cross, through the heathen nations; and planted it on the throne of the Cæsars;—where by an unholy commingling of religion with the civil policy, such disastrous consequences resulted.

What has commercial intercourse done for the heathen? Look at the history of our own Indian nations. What the Spanish bloodhounds did in the south, rum has done in the north. Did the intercourse of the English elevate the inhabitants of the East Indies? The testimony of all says no. Till the Missionaries went to that country, an annual tax was raised by the English from the pilgrims to *Juggernaut*. We have waited long enough for *philosophers* to accomplish this work. Where are the philosophers who will go? Where are the philosophical Missionaries? There are none, except those philosophers who have been taught in the school of Christ.

Any one who will read the history of the missions to the Sandwich Islands, and oppose this cause, must be an enemy to his race. Look at their sunken, debased condition ten years ago,—their murders, their thefts, their drunkenness, and other crimes which cannot be named,—and contrast with their state then, their present elevated condition—with their presses, their schools, their churches, their christian habits and morals. If philosophers will go, and be instrumental in producing such results, we will go with them, heart and hand. We are no sticklers for the mode or means by which these blessing are conferred on the benighted heathen; what we want is the *thing*—the effects.

Christians are called on by the love of Christ, and compassion for a dying world, to take hold of this work in earnest. Why were the early disciples of our Lord so self-consecrated, so devoted, so unmindful of all selfish considerations? They trod the soil yet wet with the blood of Calvery. They felt the love of Christ, as a burning fire, in their own bosoms, and they ardently desired to commend the Saviour to a dying world.

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From the Lexington Intelligencer.

### General Education Convention.

Nov. 7th, 1833.

The Convention was called to order in the Chapel of Morrison College, by the Rev. President Peers, who nominated for President of the Convention, Dr. *Richard Furguson* of Louisville, and Col. *Jas. Garrard* of Bourbon county, as Vice President, and they were unanimously elected.

*Wilkins Tannehill*, Esq. of Louisville, was chosen Secretary.

A list of the Delegates present was then made, the Counties of the State being called alphabetically, when the following appeared.

*Bourbon*—Jesse Kennedy, James Garrard, Luther Smith, Benj. Moore, John R. Smith, James I. Miles, W. C. Lyle, Thos. F. Thornton, Silas Stark, T. Dickey, Thos. Barlow, Wm. Moore, W. B. McClure, Henry Leuba, Denmark Forsythe.

*Clarke*—Willis Collins, John E. Tyler, Jas. S. Allan, Rev. O. S. Hinckley, J. Stonestreet, Rev. Jacob F. Price, Rev. Sam'l. Steel, John Stonestreet, Sam'l. Price.

*Fayette*—Rev. Isaac Van Doren, Geo. W. Anderson, Thos. A. Russell, Thos. Flournoy, G. W. Coons, J. F. Coons, E. K. Sayre, James Logue, R. Davidson, J. L. Tracy, J. Lutz, S. V. Marshall, H. A. Griswold, Henry Hopson, Robert Innis, Rev. B. B. Smith, E. Bryant, Rev. B. O. Peers, L. H. Van Doren, Julius Clarke, R. Peter, M. Q. Ashby, Charlton Hunt, Leslie Combs, Robert Wickliffe, Jr. A. K. Woolley, Henry Clay, Jr. Rev. Mr. Hall.

*Jefferson*—D. Ferguson, Rev. Mr. Page, Dr. Powell, Wilkins Tannehill, Dr. J. P. Harrison, Dr. J. New, Rev. Mr. Clarke, L. Caldwell, F. Cosby, Mr. Sawtell, Mann Butler, Mr. Wilcox.

*Franklin*—John Harvie, O. L. Leonard, E. H. Taylor, Henry Waller, B. B. Sayre, Thornton A. Mills, J. W. Hall.

*Greene*—James J. Allen.

*Garrard*—J. J. Harper, David Bell, John A. Rousseau, Joseph Hopper.

*Hardin*—Charles G. Wintersmith.

*Henry*—T. H. Merriwether, Anthony Frame.

*Jessamine*—James Plunkett, Sam'l. D. McCollough.

*Madison*—Joseph Buchannan, Levi F. Bowen, John H. Miller.

*Mercer*—Rev. J. C. Young, Jos. McDowell, D. J. Ayres, J. J. Polk, G. F. H. Crockett, W. H. Tyler, H. N. Vandike, Rev. Joseph Huber, John D. Paxton.

*Montgomery*—J. S. Wallace, Walter Chiles, James Howard, Louis L. Mason, Thomas Calk, Thomas Hart, John C. Mason.

*Scott*—Manlius V. Thomson, Thomas B. Stevenson, W. T. Price, William Stone, J. H. Stone, Alfred Shortridge, Henry Herndon, Fielding Ford, John Bradford, William Craig, Norbonne Hawkins, J. G. Lyle, Peter G. Winn, G. C. Smith.

*Shelby*—Dr. J. T. Parker, Ridgely Greathouse, Obed Wilson, G. W. Bush, Mr. Atherton, J. Tevis, Wm. Bullock, John Bradshaw, Jr.

*Todd*—Benjamin E. Gray, Ninian E. Gray, W. G. Kendall.

*Wayne*—Tullius C. Tupper, John R. Beaty.

*Woodford*—Sam'l. M. Wallace, V. Paine, H. T. N. Benedict, David Thornton, Randolph Raily, Henry Wallace, H. L. Ross, John N. Blackburn, Kean O'Harra, H. L. Ross, Alex. D. Stephenson, Henry Robertson, Wm. M'Ilvain, E. Mitchell, George Weare, Dr. Wallace, E. W. Mitchell, Jas. T. Salisbury, W. Williamson.

*Warren*—T. B. Wright.

On motion of Mr. Peers the following gentlemen were invited to take seats as honorary members, viz.

Rev. Dr. Edwards, of Boston, Rev. Mr. Kirk and Mr. Romeyn, of Albany, N. Y., Rev. Dr. Beecher. Dr. Drake, B. Drake, Esq. and Mr. Symmes, of Cincinnati, Rev. Mr. Storrs, of Massachusetts.

The Rt. Rev. B. B. Smith, D. D. was requested to open the Convention by prayer.

On motion of Mr. Butler, the Rev. Mr. Bullard, of Cincinnati, was added to the list of honorary members.

A letter was presented to the Convention by Mr. Peers, from H. C. Woodbridge, of Boston, informing the Convention that he had sent 1000 copies of the Annals of Education, and 5 or 6000 copies of the Education Reporter, to be distributed as the Convention might deem best calculated to promote the cause of Education.

It was then moved by Mr. Peers, seconded by President Young, that a Committee be appointed to tender to Mr. Woodbridge, the thanks of the Convention, for his very liberal donation, and to make such distribution of the books as may best comport with the wishes of the donor.

The motion was agreed to and the Rev. B. O. Peers, the Rev. J. C. Young, and Mr. Mann Butler, were named as the Committee.

The Rev. Mr. Peers presented to the Convention, copies of the Report of the Committee of Education, of the Legislature of Kentucky.

On motion of Rev. Mr. Young, the donation was accepted, and the thanks of the Convention presented to Mr. Peers.

On motion of the Rev. John C. Young, the following gentlemen were appointed a Committee to report the order of business to be taken up by this Convention, viz: Messrs. Young, Harrison, Peers, L. H. Van Doren, Tevis, Smith and Butler.

On motion of Mr. Peers, Dr. Drake of Cincinnati was requested to address the Convention on the subject of Education at such time, during its sittings, as he may select. Dr. Drake consented to address the Convention on the subject of education for "*Males and Females*" at 3 o'clock to morrow, (Friday.)

Mr. L. H. Van Doren moved that the honorary members of the Convention be requested to favour the Convention with such suggestions, at this time, as might seem to them pertinent, and in furtherance of the objects of the Convention.

Agreed to.

The Convention then listened with much pleasure, to addresses from the Rev. Dr. Beecher, of Cincinnati, the Rev. Mr. Kirk, of Albany, N. Y., and the Rev. Mr. Bullard, of Cincinnati.

Mr. Peers offered a statistical table, showing the actual state of common schools, as to the number of teachers and pupils in Kentucky, drawn from official documents in 1830.

Of this, 5000 copies were ordered to be printed.

The Convention then adjourned to 3 o'clock.

[To be concluded in our next.]

### Convention of Teachers.

Pursuant to previous notice, the Teachers' Convention assembled in the Chapel of Morrison College, on Wednesday last, at 10 o'clock, and was organized by the appointment of the Rev. I. Van Doren as Chairman, and Mr. W. H. Tyler as Secretary.

An address was then delivered before the Convention, by the Rev. Lyman Beecher, D. D. of the Lane Seminary, Cincinnati, on "The Dignity and importance of the Profession of Teaching." The Convention was addressed at 6 o'clock, P. M. the same day, on the subject of "Physical Education," by Professor Caldwell, of this city; whose address not being brought to a close, was resumed and concluded the next evening.

We shall probably give the proceedings of the Convention in our next.

### The Temperance Cause.

We congratulate the friends of Temperance on the fresh impulse the cause appears to have received in our city and county, within the last few weeks. We hope the influence of this reaction will long continue to be felt.

At a meeting of the Temperance Society of this county, on the 15th ult., after a very impressive address by the Rev. R. J. Breckinridge, nineteen members were added to the Society.

It will be perceived by an article in to-day's paper, that the annual meeting of the Fayette County Society was held on Thursday evening last; at which addresses were delivered by the Rev. Dr. Beecher and Rev. Mr. Kirk. The Rev. Dr. Justin Edwards, Corresponding Secretary of the American Temperance Society, was prevented by illness from attending this meeting, as well as some of the other meetings held during the week. We regret that we were prevented by ill health from attending this meeting, and consequently cannot furnish the addresses delivered on the occasion. We learn however, that they were in the usual eloquent and impressive style of these gentlemen. At the close of the meeting, *thirty-three* names were added to the list of members.

A very large and attentive audience were addressed on the subject of Temperance, in the McChord church, on Sabbath evening last, by the Rev. Dr. Edwards. The effect of this powerful discourse on the audience may be learned from the fact, that before the meeting was dismissed, *seventy-eight* individuals handed in their names, to be enrolled among the members of the Society.

These results are truly glorious. How deeply are the friends of the cause indebted to these brethren for their efficient labors. Will not every member of this Society feel the importance of increased effort in this truly noble cause,—the cause of benevolence, of humanity,—the cause of God.

We are glad to learn that Dr. Edwards intends devoting himself for several weeks, to the promotion of the Temperance cause in the west. We sincerely hope abundant success may crown his labors.

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TO CORRESPONDENTS.—The large space occupied in to-day's paper by the proceedings of the several meetings held in our city during the past week, precludes the appearance of several valuable favors. They shall receive attention next week.

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### Annual Meeting of the Fayette County Temperance Society.

At the annual meeting of the Fayette County Temperance Society, held at the Methodist Episcopal Church, on Thursday evening, Nov. 7th, 1833, the following officers were chosen for the ensuing year, viz:

Rev. STEPHEN CHIPLEY, *President.*

WM. A. LEAVY, *Secretary.*

Luther H. Van Doren, Rev. John F. Coons, M. T. Scott, Rev. B. O. Peers, Norman Porter, Wm. Richardson, Dr. L. P. Yandell, Nicholas Headington, J. S. Freeman, Rev. John M. Hewett, Rev. Isaac Van Doren, and Rev. Robert Davidson, *Executive Committee.*

Agreeably to invitation of the Executive Committee, on the 7th Sept. the Society was addressed by Rev. Dr. Beecher of Lane Seminary, Cincinnati—also, by Rev. Mr. Kirk, of Albany, N. Y.

Subscription cards were circulated, and thirty-three new members added to the society.

### Gradual Emancipation.

The plan of *Gradual Emancipation*, referred to in the following article, has our hearty approbation. We are glad to perceive, that there is once more a prospect of an effective movement in relation to this vitally important subject. We hope the suggestions of the writer of this communication will meet with due attention, from every signer of the proposition referred to. We regret our inability at present to comply with Mr. Green's request, to publish the original proposition with the names of the individual signers of it, in consequence of the part of our regular file of the Luminary which contains it being misplaced or destroyed. If some friend will furnish us with the paper which contains the desired matter, it shall be cheerfully inserted.

*Lincoln, Nov. 1st*, 1833.

To the Editor of the Western Luminary.

Dear Sir,—It is now more than two years since a proposition for the formation of a society for the gradual emancipation of our slaves, upon the *post nati* principle, was submitted to the public through the columns of the Luminary. By the terms of the proposition, a meeting was to be called for the formation of a constitution, the election of officers, &c. so soon as *fifty slaveholders* willing to embark in the enterprize, should give in their names as members of the embryo society.

The number has long since been made up, and a Convention would probably have been called during last summer, by your worthy predecessor, had not his career of usefulness been arrested by death. It is now frequently asked—Is this project abandoned—and if not, why is a meeting so long delayed? It will readily be perceived, that until the members of the proposed society are *organized*, each one can *propose* a meeting, but no one has a right to require the attandance of others—and thus it is that a good work in which many are anxious to engage, is delayed for want of a *first* movement. Under these circumstances, I am induced to throw myself upon the indulgence of my compeers, and propose that we meet in Convention in the city of Lexington, at 11 o'clock on the first Friday in December next, and proceed to organize the Society on the principles of the original proposition. It is very desirable that the members should be punctual in their attendance. We have engaged in a noble enterprize, and all who can, should be present.

You will, Mr. Editor, confer a favor by publishing this notice, together with the original proposition, and the names of those who stand pledged to unite in forming the contemplated society. Very respectfully yours,

JOHN GREEN.

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### OBITUARY.

[COMMUNICATED.]

DIED,—On Tuesday evening, the 5th inst., at the residence of Mr. John Risk, in the vicinity of Lexington, the Rev. THOMAS CALDWELL, of Hopkinsville, Ky. after a severe illness of three weeks; during which he manifested, in a striking manner, christian patience and resignation; and in which he was sustained by the hope of that gospel which he had for a number of years faithfully and zealously preached; and by an humble and christian walk and conversation recommended, to his fellow men. But, in the prime of life, and in the midst of his labors in the cause of his Master, while on his return to his family from the meeting of the Synod of Kentucky, he was arrested by disease; and his Father has released him from his labors and his trials, and called him home to receive his reward.

In this dispensation, his wife and family, and a numerous circle of relatives and friends have to mourn the loss of a kind and affectionate husband, a tender and indulgent parent, and a sincere and faithful friend. And in his death the church has lost a devoted and useful minister of the gospel, an honest and faithful advocate of the truth, who in his life showed the power, and exemplified the faith and the spirit of that gospel which he preached to others; "and by it he being dead, yet speaketh."

Lexington, Nov. 7th, 1833. J. H. L.

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## NEW FEMALE SEMINARY, IN DANVILLE.

MRS. ADAMS, respectfully informs the public that she has removed her Seminary to a convenient and comfortable house, in the East end of Danville, where she is now prepared to receive an additionl number of young ladies, either as boarding or day scholars. She has, at the solicitation of many persons interested in Female Education, made arrangements to extend the course of instruction to all the various branches of an accomplished and finished female education; and now offers to the parents and guardians of Mercer, and the adjoining counties, for their daughters and wards, literary advantages equal to those of the best institutions in the Atlantic States. In addition to her own untiring exertions, and the assistance of her husband, the Rev. J. A. Adams, Rector of the Episcopal Church, she expects the services of a young lady from the East, early in the spring; and such other competent teachers will be procured as the increase and wants of her Seminary may, from time to time, demand. Her principal aim will be to form useful characters for society, and, with this in view, every attention will be paid to the manners, morals, and health of those committed to her care.

TERMS:

| | |
|---|---|
| For boarding, including washing, wood, and candles, per week, | $1 75 |
| *Third Class.*—For instruction in Spelling, Reading, and Writing, per session of five months, | 8 00 |
| *Second Class.*—For instruction in Arithmetic, English Grammar, Geography, History, and Composition, (with plain sewing if required.) | 12 00 |
| *First Class*—For instruction in all or any of the following branches, viz: Natural and Moral Philosophy, Elementary principles of Chemistry, Geometry, and Astronomy, use of the Globes, Chronology, Composition, with Elementary Principles and rules of Rhetoric and Logic, and Evidences of Christianity, | 16 00 |
| Additional charges will be made for the following extra branches: | |
| Drawing and painting, | 10 00 |
| A new method of Diagram Painting, | 10 00 |
| A full course of instruction in ornamental Gilding, Bronzing, Silvering, &c. after the Chinese method, on wood, glass, paper, metal or other substances, | 10 00 |
| Ornamental needle work, | 5 00 |
| The Latin and Greek Languages will be taught, if required, at | 10 00 |
| Music and French will be taught, if required, so soon as competent teachers can be procured, at the customary prices. | |

Mrs. Adams' present quarter will end with the year, and her first session, according to her new arrangements, will commence on the first Monday in January, and end on the last Friday in May. Her second Session will commence on the first Monday in July, and end in the latter part of December. There will be a vacation of three weeks, during the 2nd session, in the month of September, to avoid the sickly season. Young ladies will be received at any time, either before or after the commencement of the first session, and be charged in proportion to the time they shall have remained at the Seminary.

Mrs. Adams feels grateful for the approbation she has received from those who have encouraged her institution. She wishes it to stand on its own merits, and invites all who are interested in Female Education to give it a fair trial.

Danville, Ky. Nov. 13, 1833. 18–3w

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## Lexington Classical Academy

☞REMOVED.

THIS institution has been removed from Main to Main Cross Street. It is now situated in the building adjoining Mr. Edward Oldham's dwelling house, and nearly opposite the First Presbyterian Church. This building is peculiarly fitted for a school, being situated some distance from the street; and having recently undergone thorough repairs with a view to that object, the rooms are comfortable and convenient.

The subscribers hope to merit a continuance of the liberal patronage hitherto received.—They are prepared, as heretofore, to impart a thorough English and preparatory Collegiate course of Education. The number of pupils is limited; but if immediate application be made, a few more will be received.

The Classical Department is conducted by G. W. Coons. The Department of Penmanship, is under the sole direction of J. T. Mudge.

G. W. COONS,
J. T. MUDGE.

Lexington, Nov. 6, 1833. 17–3w.

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## FALL AND WINTER NEW GOODS.

### *James G. McKinney & Co.*

Are now opening their First Supply of

**FALL AND WINTER GOODS.**

*Bought out of the Latest Arrivals in New York.*

BLUE, black, brown, olive, green, cinnamon, steel-mixed and drab *Cloths*; from 2 to $15. Blue, black, brown, grey and olive *Habit Cloths.* Cassimeres, all colors and qualities: Angola and Merino Cassimeres, Satinets, all colors:—A large lot Circassians and imitation Merinos, 6-4 French and English Merinos, all qualities and colors, 6-4 French Bombazine, from 1 to $4, Blue, black, brown and green Bombazetts. Black and fancy Shawls, very rich patterns. Chalat, a new and splendid goods for ladies' dresses, Swansdown, Valencia. Satin and velvet Vesting, 600 pieces Calicoes, from 8 to 50 cts Rich figured Bobinetts and Swiss Muslins, from 50 cts. to $3, Plain Bobinetts and Grecian Nett, Jaconet and cross-barred Muslins, Splendid needle-worked Muslin Canezons, Capes and Caps, Brown and bleached Cottons, Tickings, Apron and Furniture Cheeks, Splendid Bead Reticules, Purses and Guard Chains, 50 pieces of Colerain Irish Linen, a goods celebrated for durability, from 50 to $1 50, Rich embroidered Silk and velvet Beltings, 3-4 and 4-4 Circassian, Poplin, Merino and Gro de Swiss Silks, Gro de Berlin and Gro de Naples, Satin Levantines and India Satins, Rich figured black and colored Silks, A great variety plan colored Silks, Scotch, Ingrain and Kiderminster Carpetings, Venetian, Stair, and Passage Carpetings, Rich Blonde Lace and Barege Veils, Linen Cambric Handk'ffs, Ribbed, Open-worked and Random English Silk Hose, 10-4 damask Table Linen, 10-4 Irish and Russia Sheeting, A large assortment Ladies' and Gentlemen's Gloves, of every kind and quality, Rich Thread and Bobinett Laces and Edgings, &c. &c.

AN EXTENSIVE ASSORTMENT OF

**Hardware and Cutlery.**

CUT GLASS AND QUEENSWARE.

Fresh Tea, Coffee, Sugar, Indigo, Madder, Rice, Pepper, Allspice, Nutmegs, Cloves, Mace Cinnamon, &c. &c. all of which will be sold low for *Cash.*

Lexington, Oct. 23, 1833. 15—by

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## NEW GOODS.

### W. & J. HOLLOWAY,

Are receiving and opening at their Store, Main-street, a handsome and seasonable stock of

***Fall and Winter Goods,***

A part of which are the following, viz:

SUPERFINE blue, black, brown, green, olive, and drab *Cloths*, very cheap; Super. Petersham, for coatings; Super. Sasinets, assorted colors; Super. Rose Blankets, 10-4, 11-4, 12 4, and 13 4; Super. Mackinaw Blankets, green and white; Super. Saddle Blankets, and for negroes; White, red, green, and yellow Flannels; Super. Velvet and Swansdown Vestings; Ladies' Prunella, morocco, leather, lasting, seal, and calfskin Boots and Shoes; Boots and Shoes for men; Fancy Tuscan and Gimp Bonnets; Fancy fine Leghorn and Straw Bonnets; Velvets, all colors for Bonnets; French and English Merinos, a splendid assortment: Super. Dark Calicoes; Bombazines and Bombazetts; Merino Scarfs and Shawls; A splendid assort. of Thibet and other Shawls, embroidered and plain; Hosiery of all kinds; Fur Caps and Pilerines; Fur Caps for Men and Boys; Hair and Cloth do. for men and boys; A fine stock of Silk Handkerchiefs; do. Linen Cambric Handkerchiefs; Brown and bleached Domestics; Camlets for Cloaks, &c. &c.

**Also, Groceries,**

*HARDWARE, QUEENSWARE, & CHINA.*

**Superior Cavendish TOBACCO.**

The above articles we will sell, as usual, very cheap for CASH, or we will take in exchange, at fair prices, *Jeans, Linsey, Socks, Feathers, and Tow and Flax Linnen.* Our friends and the public are respectfully invited to call Lexington, Oct. 9, 1833.—13–tf

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### *Fashionable Establishment.*

## T. RANKIN,

### MERCHANT TAILOR,

(*Main Street, Lexington, Ky. a Few Doors Below Postlethwait's Inn,*)

INFORMS his friends and customers that he has just received from the East a splendid assortment of

**Cloths, Casimeres, and Vestings,**

Of the most fashionable colors and of good quality. He has also on hand, and will continue to keep a good assortment of *Ready Made Clothing*—made in the best manner, consisting of

*Over Coats & Cloaks; Dress & Frock Coats; Pantaloons & Vests; Shirts of Linen & Merino; Drawers of Flannel & Cotton; Collars & Shirtees; Stocks & Handkerchiefs; Gloves, Socks, & Suspenders; Umbrellas & Walking Canes, &c.*

*Also, an assortment of best quality Janes,*
Together with a general assortment of fancy articles in his line—all of which he is determined to sell low for cash.

Thankful to his friends for past favors, he solicits a continuance of their patronage, as he is determined that his work shall be done on accommodating terms, and inferior to none in the West.

☞*Latest Fashions Just Received.*

N. B.—Constant employment will be given to first rate workmen. October 2, 1833.—12–6m

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## A. T. SKILLMAN,

(BOOK-SELLER AND STATIONER,)

MAIN-STREET, LEXINGTON, KY.

HAS on hand, at his *New and Cheap Book Store*, a few copies of the new edition of

*SCOTT'S COMMENTARY,*

In three volumes, which he will sell at the low price of $8 per copy.

He has also on hand a large assortment of *Law, Medical, Theological*, and *School Books*; all of which he will sell on moderate terms, for cash.

October 9th, 1833. 13–tf.

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## STOVES.

### MILLER & FARRAR,

MAIN STREET,

(*Sign of the Golden Coffee-Pot,*)

HAVE on hand, and intend to keep, a constant supply of

***Cooking, Franklin, Seven and Ten Plate Stoves,***

Of the newest and most improved patterns, which they will sell at very low prices. They are also prepared to furnish, to order, any quantity of STOVE PIPE.

Lexington, Oct. 23, 1833. 15–3m

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THE ASSEMBLY'S

## Shorter Catechism,

(With Scripture Proofs.)

MAY be had at A. T. SKILLMAN'S Book Store, at 50 cents a dozen, or 6¼ cents per single copy.

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## Hygeian Vegetable Medicine

*From the British College of Health, London.*

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external. Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever, Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

*District Agents, Duly Appointed.*—Henry F. Wilson, *Paris*; J. & J. C. Bull, *Harrodsburg*; P. G. & G. Rice, *Danville*; J. & H. Trotter, *Nicholasville*; A. Cargill, *Cynthiana*; Paul Smith, *Ruddle's Mills*; Thomas Howard & Christopher. *Richmond*; Shultz and Hadunt, *Maysville*; John R. Bryant, *Union Town*; J. Dudley *Frankfort*; W. Cox, *Centreville*; William Alexander, *Paris, Ky.* J. Liter, *Lexington.*

September 25th, 1833. 11–by

From the Spanish Poem *Coplas de Manique*, as translated by Prof. Longfellow of Bowdoin College.

O World! so few the years we live,
Would that the life which thou dost give
Were life indeed!
But O, thy sorrows fall so fast,
Our happiest hour is when at last
The soul is freed.
Our days are covered o'er with grief,
And sorrows neither few nor brief
Veil all in gloom;
Left desolate of real good,
Within this cheerless solitude
No pleasures bloom.

Thy pilgrimage begins in tears,
And ends in bitter doubts and fears,
Or dark despair;
Midway so many toils appear,
That he who lingers longest here
Knows most of care.
Thy goods are bought with many a groan,
By the hot sweat of toil alone,
And weary hearts;
Fleet-footed is the approach of wo,
But with a lingering step, and slow,
Its form departs.

* * * * *

"O death, no more, no more delay;
My spirit longs to flee away,
And be at rest;
The will of heaven my will shall be,—
I bow to the divine decree,
To God's behest.
My soul is ready to depart,
No thought rebels, the obedient heart
Breathes forth no sigh,
The wish on earth to linger still
Were vain, when 'tis God's sovereign will
That we should die.

"O Thou, that for our sins didst take
A human form, and humbly make
Thy home on earth:
Thou that to thy divinity
A human nature didst ally
By mortal birth,—
And in that form didst suffer here,
Torment, and agony, and fear,
So patiently;
By thy redeeming grace alone,
And not for merits of my own,
O pardon me!"

As thus the dying warrior prayed,
Without one gathering mist or shade
Upon his mind,
Encircled by his family,
Watched by affection's gentle eye
So soft and kind,
His soul to Him, who gave it, rose:—
God lead it to its long repose,
Its glorious rest!
And though the warrior's sun has set,
Its light shall linger round us yet,
Bright, radiant, blest.

### Early Impressions.

*"To Mothers is committed the moulding of the whole mass of human mind when it turneth as wax to the seal."*

From Jane Taylor's preface to the "Mother's Journal," it has been suggested, by a late sensible and pious writer, whether more might not be done than is generally attempted, in early education, in rendering the first impressions of religion cheerful and encouraging, *rather than gloomy and apprehensive.*

Instead of a reluctant acknowledgment of the necessity of preparation for death, might not the young be taught, as their first lesson in Christianity, to exult in the thought of being born to an endless existence, and in the fact, that boundless happiness is offered to their acceptance?

Perhaps the fascinations of the world would be more successfully counteracted, if, instead of lectures given without sympathy, on its vanity and danger, the great objects of our faith and hope were more frequently and more *cheeringly* exhibited, as in *themselves* infinitely desirable, and worthy of every sacrifice; if their attention were particularly invited to those passages of Scripture which bring immortality to light, and they were taught to contemplate as words of wondrous and mighty import, that He has "promised to us eternal life."

If there is any part of the conduct of mankind which may be supposed, beyond any other, to excite the astonishment of angels, and the triumph of devils, must it not be the unconcern respecting a future state of existence, manifested by a dying world? And though the cause of this insensibility may be traced to the blindness and perversion of our fallen nature, yet might not something be done to counteract the evil, by an early and habitual direction of the mind to the grand prospects of futurity? and might not a generation, thus trained, produce in after life less of that questionable kind of religion, which consists of seeking rather a refuge from hell, than a portion in heaven?

It is the lively perception, that "the favor of God is better than life;" that his presence will be *fulness* of joy; that this beautiful world, with all its admirable contrivancess to accomodate and delight us, is but an imperfect shadow of that "new earth" wherein dwelleth righteousness; it is this perception which makes the difference between a cold and comfortless religion and the peace which passeth all understanding, the joy which is indeed unspeakable. —*Mother's Magazine.*

### Fictitious Writing.

In a notice of a volume of tales written by a female member of the society of Friends, just published in London, the Eclectic Review has these observations:

We need not guard ourselves against being supposed to entertain the notion, that the minds of young persons who have been the most carefully guarded against contamination, will be found guileless and pure. In the native innocence of the human heart we are no believers. But we do know that there is such a thing as purity of imagination,—that this may be long preserved,—that it is one of the most precious prerogatives of youth,—that when lost, it is never to be restored,—and that knowledge of the world is but a poor compensation for that loss. Further, we know that the evil knowledge imparted by the fictions of the moralist has, in many cases, been the first means of disturbing that purity of imagination, by suggesting thoughts which are met indeed, by abhorrence such as the writer might wish to awaken, but which survive the salutary emotion, and leave a stain behind.—We are not speaking of works the direct tendency of which is doubtful as to the lessons they convey. Our remark is meant to apply to moral and religious tales of the highest character, to many of the admirable stories of Mrs. Sherwood, to Miss Taylor's Display, to many productions of similar merit and excellence. We do not condemn either the works or their writers We think they have done much good; but we are convinced that they have also done some harm, owing to their being indiscriminately recommended.

It is a familiar saying, what is food to one is poison to another. This is quite as true with respect to mental as to bodily nourishment. The tendency of a work very much depends upon its adaptation to the reader.—The same work that scarcely stirs a sluggish imagination, ministers dangerous excitement to an active one. Those who have been fed with "the sincere milk of the word," may be poisoned with the stimulants which to others are medicine.

### Young Idolaters.

As a contrast to the accounts we often furnish of a good Sunday school, read the extract which follows from the journal of Mr. Kincaid, in Burmah, dated in last January:—

"Visited one of the largest kyoungs north of the city. Before ascending the steps, I heard a confusion of voices, as if a hundred were speaking at once. On entering the great open area, in the centre of the building, I saw sixty or seventy boys, all decently clad, supporting themselves on their knees, and with the palms of their hands placed together, and raised together to their forehead, occasionally bowing so as to touch the floor, and uttering prayers with as much rapidity as possible.—Before this assembly of little pagans, at one end of the area, on a wide plank elevated about seven feet from the floor, stood fourteen golden images of Gaudama, about one cubit in height. I could not help contrasting this assembly with the Sabbath schools of America. My mind turned inadvertently to the schools I had visited in Boston, New-York and Philadelphia. I thought, could those favored children stand with me, and gaze a few moments on this affecting scene, they would know how to sing more sweetly than ever—

"Thou dear Redeemer, dying Lamb,
We love to hear of thee;
No music like thy charming name,
Nor half so sweet can be."

"There are more than six millions of children in Burmah, and they are all bowing to idols. I did not leave this building till I had given away about forty tracts, Mr. Judson's excellent catechism, and talked to them more than half an hour; and I should have continued longer, had not a large number of priests entered, and by their actions hinted that I was no welcome visiter. After talking to them a few minutes, and giving a few of the Investigator and Balance, I left, praying that some of these youths might read and understand. Distributed as many tracts as gave an opportunity for one hundred and thirty persons to read. Oh that the good seed might fall on good ground!" —*S. S. Journal.*

### A Chapter on Loungers.

One Lounger takes up more room than two laborers.

Loungers are always unhappy themselves and their presence makes others so.

Loungers are invariably in mischief, because they have no other employ. Mice, rats, thieves, and borrowers themselves, are a less intolerable and destructive species of animals than loungers.

If you wish to injure your credit—*lounge.* No man of sense will ever trust you six-pence, after having detected you in lounging.

Lounging should be classed among the great national evils that require to be removed. If nothing else can effect a cure, there should be established a great national anti-lounging society, with auxiliaries in every city, town, village, hamlet and—*printing office*—in the country.

When do people first begin to visit the grog shop—the bar-room—the porter house?—when they first learn to lounge. Lounging begets idleness, restlessness, impatience of restraint and neglect of duty. Where do you hear vulgar and profane language? Among loungers. Who waste the precious hours of the Sabbath? Loungers. For what purpose were theatres and play houses invented? For the edification of loungers. Who loiter around 10 pin alleys, billiard rooms, race grounds, and cock pits? Loungers. Why cannot slavery be abolished? Because loungers, who cannot earn their bread by the labor of their own hands, must be indulged in wringing it from the heart's blood of others. Who foment the wars that desolate the earth? Princely loungers, with whom campaigns are a game of hazard and amusement—whose dice boards are battle fields—whose chess-men are human beings.

Why are all these abuses tolerated in this age of boasted light, and literature, and learning?—Because learned loungers have turned authors for their own and others' amusement, and deluge the world, not with their works but with their idleness; and because fashionable loungers read to drive away thought, not to promote thinking.

Honesty should not lounge—for lounging and paying seldom go together. Patriotism cannot lounge, for lounging is the nation's curse. Christian: dost thou lounge? Up, and be doing—Whatsoever thy hand findeth to do, do it with all thy might.—*Pittsburgh Friend.*

Reasoning in Sermons,—Powerful reasoning should be the soul of our sermons. Reasoning in eloquence, is like love in religion; without love you may have the shadow, but you cannot have the substance of religion. Without love you are nothing; if you have not love, your virtue is only noise, it is only as sounding brass and a tinkling cymbal. In like manner in regard to eloquence, speak with authority; open all the treasures of erudition, give full scope to lively and sublime imagination, and harmonizing your periods; yet what will all your discourses without reason be? a noise, a sounding brass, a tinkling cymbal. You may confound, but you cannot convince; you may dazzle, but you cannot instruct; you may delight, but cannot hope to change, to sanctify, and to transform your hearers.—*Saurin.*

Will a Brave Man Lie?—During the last war, says Professor Hooper of Chapel Hill, I happened to travel in one of our public conveyances, with a young officer of the army. Having occasion to stop in one of the cities, I accompanied him into a shop where he inquired the price of a sword. He declined purchasing then but told the shop-keeper he would "step in to-morrow and look at them again," when he knew that we were to depart in a few hours! I blushed for him, that a soldier, whose glory it is to scorn whatever is false and disingenuous, should value truth so little. Will you say this was a trifle? Well so was the temptation a trifle, and I am not sure that the same man upon the occurrence of a great temptation with the hope of concealment, would not have lied in the most important matter. Yet if a person had offered to doubt this man's word on any occasion, he would have been ready to run him through the body.

From the Genius of Temperance.

LINES SUNG AT A TEMPERANCE MEETING.

Deep, dark, and proudly swelling,
The tide of death rolls on;
And men their souls are selling,
In haste to be undone:
They take the cup of cursing,
And madly drink it down;
Within their bosom nursing,
A fiend, of power unknown.

What though a dread damnation
Awaits the drunkard's soul;
What though he sells salvation;
Still does he quaff the bowl.
Not mercy, loud beseeching,
With kind, alluring voice;
Nor heaven, downward reaching,
Can turn him from his choice.

Ye who are yet delaying,
Who sip the poisoned cup;
Who cheat your souls, by saying,
"I will not drink it up;"
'Tis not with evanescence
The foe employs his strength;
But that deceitful chalice
Will kill the soul at length.

Your safety now securing,
The oath of temp'rance take,
And, from the charm alluring,
With giant effort break:
Fly, fly the deadly pleasures,
No longer touch or taste;
For life and peace are treasures
Too infinite to waste.

### CIRCULAR OF THE American Temperance Society.

As simultaneous meetings of Temperance Societies and friends of Temperance on the 26th of February, 1833, were in a high degree useful; and as the Delegates, 400 in number, and from twenty-one different States, who met in the United States Temperance Convention, at Philadelphia, on the 24th of May, resolved unanimously,

That it is expedient that simultaneous meetings of Temperance Societies, and friends of temperance in this, and other countries, be holden on the last Tuesday in February, 1834. The Executive Committee of the American Temperance Society, at their meeting in Boston, August 2d, 1833, unanimously resolved,

1. That we view it as highly important, in accordance with the resolution of the Convention, that simultaneous meetings of Temperance Societies and friends of Temperance, as far as practicable, be holden universally, on the last Tuesday in February, 1834, in all the cities, towns and villages throughout the world.

II. That the friends of Temperance of every description and of all countries, be, and they are hereby earnestly requested, as far as practicable, to make a seasonable and thorough preparation for simultaneous meetings in their various places, on the above mentioned day.

III. That they be requested, previously to that time, to obtain answers to the following questions, and communicate them at the simultaneous meetings, viz:

1. What is the population?
2. How many belong to the Temperance Society?
3. How many were added the last year?
4. How many have renounced the traffic in ardent spirits?
5. How many still continue in the traffic, and what number of them are professors of the Christian religion?
6. What quantity is now used and at what expense?
7. How many who were drunkards, now use no intoxicating drink?
8. How many paupers; what is the expense of supporting them, and what proportion of it has been occasioned, directly or indirectly, by strong drink?
9. How many criminals were prosecuted the past year; at what expense, and how many of them for two years had not used any ardent spirit?

IV. That the friends of Temperance in each place, be, and they hereby are requested, immediately after the simultaneous meetings, to transmit the above-mentioned information to the Secretary of the County Society; and the Secretary of each County Society is requested to embody it in a table, and transmit it to the Secretary of the State Society; and the Secretary of each State Society is requested to embody the whole under appropriate heads, and transmit it with their annual Report, to the National Society, that the information may be circulated universally throughout the community.

V. That it be, and hereby is respectfully and earnestly recommended, that a similar course be pursued annually, till the manufacture, the sale and the use of ardent spirit, that ruinous and destructive poison, as a drink, shall have universally and entirely ceased.

VI. That it be recommended to all Legislatures in each State in which it has not already been done, on or before the last Tuesday in February, or as soon after as the Legislature may be in session, to form Legislative Temperance Societies, on the plan of the American Congressional Temperance Society, formed in the Senate Chamber at Washington, on the 26th of February, 1833. (See sixth Report of the American Temperance Society—Appendix, D.)

VII. That the friends of Temperance in every place, in which it has not already been done, be, and they hereby are most affectionately invited, on or before that day, to form themselves into Temperance Societies, on the plan of entire abstinence from the manufacture, sale, and drinking of ardent spirit; and in all suitable ways, to discountenance the use of it throughout the community.

SAMUEL HUBBARD,
Pres. Am. Temperance Society.
JOHN TAPPAN,
GEORGE ODIORNE,
HEMAN LINCOLN,
JUSTIN EDWARDS,
ENOCH HALE, Jr.
Executive Committee.

P. S. Editors of papers and periodicals friendly to the cause of temperance, are requested to insert the above in their publications.

### Trial of Alcohol.

We perceive by the Albany Temperance Recorder, that there has been a very important trial recently, of a personage so extensively known even among the higher circles, that our readers may be somewhat interested in the result. The prisoner was the celebrated Alcohol, of whom so much has been said and printed, both in this country and Europe.

He was brought to the bar charged with Murder and Robbery.

The indictment specified a number of crimes, among which were the following—that he had been guilty of *swindling,*—or of obtaining money, and other valuable property under false pretences; that he had led many, especially the young into vicious practices; that he was a frequenter of gambling houses, horse races, and other places of ill fame; that he had disturbed the peace of families; that he had persuaded and caused many persons to commit suicide; that by his influence many houses had been burnt, ships sunk, stages and steam-boats destroyed, and thus not only much property, but many lives had been lost; that under his influence, many persons had been led to the crimes of theft and murder.

It further appeared in the trial, that the prisoner had been accustomed, and that frequently and without provocation, to murder persons in secret.

These charges were substantiated by many respectable witnesses.

The prisoner pleaded "not guilty" and a defence was attempted by his attoney Mr. *Animal Appetite*, but with no success.

One of the witnesses for the prisoner, a Mr. Lovegain, being engaged in trade with him, was apprehended as an accomplice on his own testimony, before leaving the room, and awaits his trial.

It was further affirmed that the prisoner was a regular bred Physician; and a translation of his Diploma was read by his attorney, which was signed by Magnus Diabolus "Pres. of the Coll. of Physicians, in and for the Kingdom of Fiendland."

But as this only proved that even a villian might be clothed with a "little brief authority" it had no weight with court or jury. An attempt was also made to prove that there was a plan laid which extended through the whole land to persecute and destroy the prisoner.

This work was cut short by the Attorney in behalf of the people, who owned that it was his purpose, and had been for some time, to bring the prisoner, as he was a public robber, to merited punishment; and in this enterprise all good men who had examined the facts in the case were willing to co-operate. The charge of the Judge was brief and solemn, and the jury were prompt, and unanimous, in their verdict of *guilty*.

The prisoner was then sentenced to be taken from the bar, led to the river and drowned in cold water.

The reporter omitted to mention that such was the power of this wretched being, that after he was convicted and sentenced to die, he succeeded in taking the lives of a number of individuals, and one part which showed his inhuman spirit was, that his warmest friends felt most speedily his deadly influence, while those who took a resolute hold to aid the executioner in enforcing the sentence, escaped unhurt.—*Temperance Journal.*

### The last Rum-seller.

Moderate your joy, gentle reader: that being is not found yet—we hope though he is born, and that the time will soon come when we shall see him—but we were thinking how such a man would stand out in bold relief on the page of history. The last rum-seller—how it sounds now—how it will sound at the time when the heavens shall have passed away with a great noise and inquisitions made for blood. The last drunkard! the last rum-seller—what a pair! their memory will never be lost. They will gain to themselves an imperishable name, embalmed in infamy. But let us analyze. Who is a rum-seller? He is one, who for the mere sake of gain, for beside this no other motive can influence him, unless it be the love of doing evil; for the mere sake of gain, we say, keeps in his shop and deals out to his fellow men that which is exactly calculated, and admirably fitted, as well as invariably and certainly tends to weaken their intellect, debase their moral sensibilities, squander their property, undermine their health, beggar their families, destroy social affection and happiness, induce the commission of crime, and render them more despicable than brutes, and as mischievous and reckless as fiends. Now, in sober earnest, we ask where is the man who wishes to stand proclaimed to the world, as the last man who held out against light, and love, and truth; as the last rum-seller, dragged by force of public execration from his unhallowed employment, and sinking to the grave unwept and unmourned? Such a man, one would think, would wish to crawl away to the farthest corner of creation, and there remain in perfect solitude and darkness to all eternity.—*Temp. Rec.*

### Discretion.

Great caution should be observed by the friends of temperance in all their efforts to promote the cause. An injudicious step may create obstacles which it will take years to remove. A temperate man must have patience. He must not expect to see his cause triumph at once. Time is requisite to bring every plan to maturity. Neither must he deal in denunciations. Drunkards must be reasoned with rather than denounced; and a good-natured word, spoken in season, will do more good than volumes of wrath. Lastly, temperate men must confine themselves to the promotion of temperance, and to that alone.

The following sentiments are so in unison with our own, that we hesitate not to quote them:

"It is the boast and the glory of the temperance cause, that its only weapons are those of truth and love; and all 'bitterness, and wrath, and clamor, and evil-speaking,' are contrary alike to the spirit and the object of the reformation. Instances are numerous in which men, have been 'almost persuaded' to join the temperance effort, have been rendered entirely unapproachable, either by argument or entreaty, mainly because some hasty, injudicious advocate of reform, in his desire to advance the work, has said or written that which irritated the mind, and defeated the design. And when this individual has been a leading man in town, possessed of wealth and influence, the effect has been to almost prevent the success of the cause in that town. A little kindness would have won the individual, and made him a staunch friend and a zealous advocate.

"To proscribe an individual merely because he does not indulge the same sentiments with another individual, is a direct violation of every principle of courtesy or religion. Gentleness of entreaty, and kindness of argument, are the most effectual methods of promoting the cause of temperance, and perfectly consonant with its principles and designs."—*Temperance Journal.*

Powder Plot.—About four months ago, Edward Wilcox, Esq., of Westerley, Rhode Island, and late Lieut. Governor of that State, received by a sloop from New York, a leather trunk with a label attached, stating that it came from a relative in this city.—Something, however, excited the suspicion of Mr. Wilcox that it was not a friendly present, and cautiously raising the lid a very little, he discovered cords within, so situated as to strengthen his suspicions. He therefore set the trunk aside, until more should be known. A few days ago some young men determined to open it. They cut the cord carefully, and opened the trunk, when it was found to contain two horse pistols, with the muzzles buried in *upwards of thirty pounds of powder.*—The cords were attached to the triggers in such a manner, that if the lid had been raised a few inches, the whole would have exploded, and dreadful must have been the effect. The pistols have been sent to this city, in the hope of tracing out the murderous villain, who, to gratify his malice against an individual, would not only have taken his life, but in all probability the lives of a whole family.

## GEORGE W. TUCKER,
## BARBER
AND FASHIONABLE HAIR-DRESSER,

HAS lately opened a shop on Main-street, first door below the Lexington Library, where he carries on the above business in all its various branches. His mode of cutting hair is new, and by those who have become acquainted with it, highly approved. He flatters himself that his qualifications to carry on his business, are too well known to the citizens of Lexington, to need another word of commendation from him. At any rates he certainly has no objections to gentlemen giving him a call for the purpose of testing his qualifications.

Lexington, October 9, 1833. 13–6m

## LEXINGTON
## *Hat, Boot and Shoe Store.*
## JOHN LITER,
(*Late Foreman of Philip Spare,*)

HAS opened at the above establishment, a large assortment of *Umbrellas, Hats,* and *Ladies' and Gentlemen's Boots and Shoes,* of both Eastern and Lexington manufacture. He invites the attention of the public to his stock. He has made arrangements to be constantly supplied with the *best* and *most fashionable* articles in his line from Philadelphia, and is manufacturing Boots and Shoes of every description, which he will sell on reasonable terms.

Immediate and constant employment will be given to *TEN or TWELVE* steady, capable *WORKMEN.*

☞WANTED TO HIRE—*Five or six Negroes*, who can make good coarse Shoes.

Lexington, Sept. 11, 1833. 9–tf

## BOOTS AND SHOES.
GEORGE ADAMS,

RESPECTFULLY acquaints his friends and the public, that he is now making up and will keep constantly on hand, an elegant assortment of Boots and Shoes, for Gentlemen and Ladies' wear, which he offers for sale at his shop on Upper street, opposite the City Porter House, on the most liberal terms, for cash.

*WANTED IMMEDIATELY,*
EIGHT OR TEN Journeymen Shoe-makers, capable of manufacturing first rate boots and shoes, to whom liberal wages will be given.—Also, three or four APPRENTICES to the Shoe-making business. GEO. ADAMS.

Lexington, Sept. 4, 1833. 8–tf

## Cleland on Campbellism.

THE urgent solicitation of clergymen and others, of the several orthodox denominations, has induced the subscribers to issue proposals for the publication of a work with the above title, from the pen of the Rev. Dr. Cleland, of Mercer county, Kentucky.

The proposed work will consist chiefly of a series of numbers, entitled "Campbellism," which appeared originally in the Western Luminary, with amendments and large additions of entirely new matter, by the author.

The necessity for the publication of some such work as this, at the present juncture, must be obvious to every friend of orthodox religion, at all acquinted with the condition of the church in the Western states. The pernicious and destructive heresy which is so ably combatted and refuted in the proposed publication, should no longer be permitted to threaten the peace and purity of the church of Christ, without a serious effort to counteract, with the weapons furnished by *truth*, its deleterious influence. Dr. Cleland is well known as a talented and popular writer. His present effort fully sustains the reputation he has heretofore gained, as an able defender of the faith.

As it is designed to publish the proposed work by subscription, it cannot be put to press until a sufficient number of subscribers are obtained to justify its publication. Clergymen and others of the several orthodox denominations, who are friendly to the publication, will confer a favor and promote the cause of truth, by procuring and forwarding subscribers, as soon as practicable.

TODD & SKILLMAN.

TERMS OF PUBLICATION:

The work will comprise a pamphlet of about sixty pages, octavo, and will be furnished at the rate of *twenty-five* copies for five dollars, and a larger number in proportion. Owing to the very low price at which the work is to be furnished, subscriptions for a less number cannot be received, unless paid in advance, and conveyed to us free of charge; in such cases it will be 25 cents per copy.

It is recommended, that individuals unite in companies, and forward their orders for *twenty-five* or more copies.

As numerous applications have been made for the work by individuals living in distant parts of the country, we would remark, that it will be so arranged that persons ordering *twenty-five* or more copies, (accompanied with the money,) can have them forwarded by mail to any part of the United States, at an expense of postage not exceeding *eight cents* per copy to the most distant. Such orders, (*post paid,*) will be thankfully received and promptly attended to.

☞*Persons procuring subscribers will please return the subscription papers by the first week in November next; as it is desirable the work should be issued as soon as practicable.*

Lexington, September 4, 1833.

## NEW AUCTION
## *And Commission Store.*

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—13–tf.

## Copper, Tin, and Sheet Iron
## MANUFACTORY.
☞Sign of the GOLDEN COFFEE-POT.☜

*Miller & Farrar,*
(Main Street, one door below J. McCauley's Grocery)

RESPECTFULLY inform their friends and the public, that they have commenced, at their stand, the manufacture of every article in the above mentioned line of business; and where they keep constantly on hand for sale, a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. Miller having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5–tf

## New Drug and Chemical
## STORE.
## GEORGE W. NORTON,
WHOLESALE & RETAIL DRUGGIST,
*Opposite the Library, Main-Street, Lexington, Kentucky,*

IS NOW receiving from *PHILADELPHIA* and *BALTIMORE*, an extensive Invoice of

*FRESH MEDICINES.*

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞Medicines delivered at all hours of the night.

June 5, 1833.—48–tf.

## MERCHANT TAILORS'
## FASHIONABLE STORE.
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

*Cloths, Cassimeres & Vestings,*

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

*Ready-Made Vests & Pantaloons.*

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.—48–tf

## Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.

L. STEPHENS, *Agent,*
July 24.—2by *For the Lex. Depository.*

## ☞TRUSSES.☜
## JOHN M. HEWETT,
TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,
Opposite Washington Hotel,
*Corner of Short and Main-Cross Streets,*
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (*with* and without springs,) with private pockets. Medical Pocket Cases for phials or instruments.—Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3–by

## MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.

HELLEN HERRING.

Lexington, Sept. 11, 1833. 9–tf

## NEW GROCERY
## AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

*Also:* A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17–tf